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Anna Anna Sitwell —

June 1st 1860

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SELECTIONS
FROM
TAYLOR, HOOKER, HALL,
AND
LORD BACON.

R. TAYLOR and Co. Printers,
Black Horse Court, Fleet Street.

SELECTIONS
FROM THE
WORKS
OF
Taylor, Hooker, Hall,
AND
Lord Bacon.
WITH
AN ANALYSIS
OF
THE ADVANCEMENT OF LEARNING.

BY
BASIL MONTAGU, ESQ. A.M.

LONDON:
PRINTED FOR J. MAWMAN, NO. 22, POULTRY.

1805.

TO THE KIND FAMILY WHO HAVE BLESSED MY
LIFE WITH OPPORTUNITIES OF MEDITATION.

BASIL MONTAGU.



P R E F A C E.

ENGAGED in the completion of a laborious digest of a small section of the Laws of England, I have passed some of my hours of recreation amidst the works of a few favourite authors, to which, from my residence in the University, I have had easy access. From these works this selection is made :—It is published partly with the conviction that every lesson of such teachers of truth has a tendency to meliorate our general taste, and our taste for moral beauty: but chiefly with the hope that I may induce some of my contemporaries, not accustomed to this train of reading, to extend their researches to these repositories of science.—I please myself with thinking that this little volume will contain “ the slip for use, and part of the root for growth.”

I subjoin in this preface an extract containing some account of the life of Bishop Taylor; and, at the conclusion of the volume, I have annexed

annexed an Analysis of “ Lord Bacon’s *Advancement of Learning*.”—I made the Analysis in consequence of a suggestion that the intricacy of the arrangement deterred many persons from reading this valuable treatise, and of thinking that such a syllabus would assist in obviating the difficulty.

I have adhered, perhaps erroneously, to the old spelling.

*Some Account of the Life of
Bishop Taylor*.*

He was born at Cambridge, and brought up in the free-school there, and was ripe for the university afore custome would allow of his admittance; but by that time he was thirteen years old, he was entred into Caius-college; and as soon as he was graduate, he was chosen fellow.

He was a man long afore he was of age; and knew little more of the state of childhood, than its innocency and pleasantness. From the university, by that time he was master of arts,

* From the sermon preached at his funeral by the bishop of Dromore. See the conclusion of his volume of sermons.

he removed to London, and became publick lecturer in the church of Saint Paul's; where he preached to the admiration and astonishment of his auditory; and by his florid and youthful beauty, and sweet and pleasant air, and sublime and rais'd discourses, he made his hearers take him for some young angel, newly descended from the visions of glory: the fame of this new star, that out-shone all the rest of the firmament, quickly came to the notice of the great archbishop of Canterbury, who would needs have him preach before him; which he performed not less to his wonder than satisfaction; his discourse was beyond exception and beyond imitation: yet the wise prelate thought him too young; but the great youth humbly begg'd his grace to pardon that fault, and promised, if he liv'd, he would mend it. However, the grand patron of learning and ingenuity thought it for the advantage of the world, that such mighty parts should be afforded better opportunities of study and improvement, than a course of constant preaching would allow of; and to that purpose he placed him in his own college of All Souls in Oxford; where love and admiration still waited upon him: which so long as there

there is any spark of ingenuity in the breasts of men, must needs be the inseparable attendants of so extraordinary a worth and sweetness. He had not been long here, afore my lord of Canterbury bestowed upon him the rectory of Uphingham in Rutlandshire, and soon after preferred him to be chaplain to king Charles the Martyr, of blessed and immortal memory.

This great man had no sooner launch'd into the world, but a fearful tempest arose, and a barbarous and unnatural war disturb'd a long and uninterrupted peace and tranquillity, and brought all things into disorder and confusion; but his religion taught him to be loyal, and engag'd him on his prince's side, whose cause and quarrel he always own'd and maintain'd with a great courage and constancy; till at last, he and his little fortune were shipwreck'd in that great hurricane, that overturn'd both church and state: this fatal storm cast him ashore in a private corner of the world, and a tender providence shrowded him under her wings, and the prophet was fed in the wilderness; and his great worthiness procur'd him friends, that supplied him with bread and necessities. In this solitude he began to write

those excellent discourses, which are enough of themselves to furnish a library, and will be famous to all succeeding generations, for their greatness of wit, and profoundness of judgment, and richness of fancy, and clearness of expression, and copiousness of invention, and general usefulness to all the purposes of a Christian: and by these he soon got a great reputation among all persons of judgment and indifferency, and his name will grow greater still, as the world grows better and wiser.

When he had spent some years in this retirement, it pleas'd God to visit his family with sickness, and to take to himself the dear pledges of his favour, three sons of great hopes and expectations, within the space of two or three months: and though he had learned a quiet submission unto the divine will; yet the affliction touch'd him so sensibly, that it made him desirous to leave the countrey; and going to London, he there met my lord Conway, a person of great honour and generosity; who making him a kind proffer, the good man embraced it, and that brought him over into Ireland, and settled him at Portmore, a place made for study and contemplation, which he there-
fore

fore dearly lov'd ; and here he wrote his *Cases of Conscience* : a book that is able alone to give its author immortality.

By this time the wheel of providence brought about the king's happy restoration, and there began a new world, and the spirit of God moved upon the face of the waters, and out of a confused chaos brought forth beauty and order, and all the three nations were inspired with a new life, and became drunk with an excess of joy ; among the rest, this loyal subject went over to congratulate the prince and people's happiness, and bear a part in the universal triumph.

It was not long ere his sacred majesty began the settlement of the church, and the great doctor Jeremy Taylor was resolv'd upon for the bishoprick of Down and Connor ; and not long after, Dromore was added to it : and it was but reasonable that the king and church should consider their champion, and reward the pains and sufferings he underwent in the defence of their cause and honour. With what care and faithfulness he discharg'd his office, we are all his witnesses ; what good rules and directions he gave his clergy, and how he taught us the
practice

practice of them by his own example. Upon his coming over bishop, he was made a privy-counsellor; and the University of Dublin gave him their testimony, by recommending him for their vice-chancellor: which honourable office he kept to his dying day.

Nature had befriended him much in his constitution; for he was a person of a most sweet and obliging humour, of great candour and ingenuity; and there was so much of salt and fineness of wit, and prettiness of address in his familiar discourses, as made his conversation have all the pleasantness of a comedy, and all the usefullness of a sermon: his soul was made up of harmony, and he never spake, but he charm'd his hearer, not only with the clearness of his reason; but all his words, and his very tone, and cadencies were strangely musical.

But, that which did most of all captivate and enravish, was, the gaiety and richness of his fancy; for he had much in him of that natural enthusiasm that inspires all great poets and orators; and there was a generous ferment in his blood and spirits, that set his fancy bravely a-work, and made it swell, and teem, and become

come pregnant to such degrees of luxuriancy, as nothing but the greatness of his wit and judgment could have kept it within due bounds and measures.

And indeed it was a rare mixture, and a single instance, hardly to be found in an age : for the great tryer of wits has told us, that there is a peculiar and several complexion requir'd for wit, and judgment, and fancy ; and yet you might have found all these in this great personage, in their eminency and perfection. But that which made his wit and judgment so considerable, was the largeness and freedom of his spirit, for truth is plain and easie to a mind disintangled from superstition and prejudice ; he was one of the *Εκλεκτικοί*, a sort of brave philosophers that Laërtius speaks of, that did not addict themselves to any particular sect, but ingeniously sought for Truth among all the wrangling schools ; and they found her miserably torn and rent to pieces, and parcell'd into rags, by the several contending parties, and so disfigur'd and misshapen, that it was hard to know her ; but they made a shift to gather up her scatter'd limbs, which as soon as they came together, by a strange sympathy and con-naturalness,

naturalness, presently united into a lovely and beautiful body. This was the spirit of this great man; he weighed men's reasons, and not their names, and was not scared with the ugly visars men usually put upon persons they hate, and opinions they dislike; not affrighted with the anathemas and execrations of an infallible chair, which he look'd upon only as bug-bears to terrifie weak and childish minds. He considered that it is not likely any one party should wholly engross truth to themselves; that obedience is the only way to true knowledge; that God always, and only teaches docible and ingenuous minds, that are willing to hear, and ready to obey according to their light; that it is impossible, a pure, humble, resigned, godlike soul should be kept out of heaven, whatever mistakes it might be subject to in this state of mortality; that the design of heaven is not to fill men's heads, and feed their curiosities, but to better their hearts, and mend their lives. Such considerations as these, made him impartial in his disquisitions, and give a due allowance to the reasons of his adversary, and contend for truth, and not for victory.

And now you will easily believe that an ordinary

nary diligence would be able to make great improvements upon such a stock of parts and endowments; but to these advantages of nature, and excellency of his spirit, he added an indefatigable industry, and God gave a plentiful benediction: for there were very few kinds of learning but he was a great master in them: he was a rare humanist, and hugely vers'd in all the polite parts of learning; and had thoroughly concocted all the ancient moralists, Greek and Roman, poets and orators; and was not unacquainted with the refined wits of the later ages, whether French or Italian.

But he had not only the accomplishments of a gentleman, but so universal were his parts, that they were proportioned to every thing: and though his spirit and humour were made up of smoothness and gentleness; yet he could bear with the harshness and roughness of the schools; and was not unseen in their subtilties and spinosities, and upon occasion could make them serve his purpose.

His skill was great, both in the civil and canon law, and casuistical divinity; and he was a rare conductor of souls, and knew how to counsel and to advise; to solve difficulties,
and

and determine cases, and quiet consciences. He understood what the several parties in Christendom have to say for themselves, and could plead their cause to better advantage than any advocate of their tribe; and when he had done, he could confute them too; and shew, that better arguments than ever they could produce for themselves, would afford no sufficient ground for their fond opinions.

It would be too great a task to pursue his accomplishments through the various kinds of literature: I shall content my self to add only his great acquaintance with the fathers and ecclesiastical writers, and the doctors of the first and purest ages both of the Greek and Latin church; which he has made use of against the Romanists, to vindicate the church of England from the challenge of innovation, and prove her to be truly ancient, catholick and apostolical.

But religion and vertue is the crown of all other accomplishments; and it was the glory of this great man, to be thought a christian, and whatever you added to it, he look't upon as a term of diminution: and yet he was a zealous son of the church of England; but that was

because he judg'd her (and with great reason) a church the most purely christian of any in the world. In his younger years he met with some assaults from popery ; and the high pretensions of their religious orders were very accommodate to his devotional temper ; but he was always so much master of himself, that he would never be govern'd by any thing but reason, and the evidence of truth, which engag'd him in the study of those controversies ; and to how good purpose, the world is by this time a sufficient witness.

He was a person of great humility ; and, notwithstanding his stupendous parts, and learning, and eminency of place, he had nothing in him of pride and humour, but was courteous and affable, and of easie access, and would lend a ready ear to the complaints, yea to the impertinencies, of the meanest persons. His humility was coupled with an extraordinary piety ; and, I believe, he spent the greatest part of his time in heaven ; his solemn hours of prayer took up a considerable portion of his life ; and we are not to doubt, but he had learned of St. Paul to pray continually ; and that occasional ejaculations, and frequent aspi-

rations and emigrations of his soul after God, made up the best part of his devotions. But he was not only a good man God-ward, but he was come to the top of St. Peter's gradation, and to all his other vertues added a large and diffusive charity ; and, whoever compares his plentiful incomes with the inconsiderable estate he left at his death, will be easily convinc'd that charity was steward for a great proportion of his revenue. But the hungry that he fed, and the naked that he cloath'd, and the distressed that he supply'd, and the fatherless that he provided for ; the poor children that he put to apprentice, and brought up at school, and maintained at the university, will now sound a trumpet to that charity which he dispersed with his right hand, but would not suffer his left hand to have any knowledge of it.

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SELECTIONS

FROM

THE WORKS

OF

TAYLOR, HOOKER, BARROW,

&c.

ON DEATH.

THE autumn with its fruits provides disorders for us, and the winter's cold turns them into sharp diseases, and the spring brings flowers to strew our herse; and the summer gives green turf and brambles to bind upon our graves.

The wild fellow in Petronius that escaped upon a broken table from the furies of a shipwreck, as he was sunning himself upon the rocky shore, espied a man rolled upon his floating bed of waves, ballasted with sand in the folds of his garment, and carried by his civil enemy the sea towards the shore to find a grave: and it cast him into some sad thoughts:

That peradventure this man's wife in some part of the continent, safe and warm, looks next month for the good man's return ; or it may be his son knows nothing of the tempest ; or his father thinks of that affectionate kiss which still is warm upon the good old man's cheek ever since he took a kind farewell, and he weeps with joy to think how blessed he shall be when his beloved boy returns into the circle of his father's arms. These are the thoughts of mortals, this the end and sum of all their designs : a dark night and an ill guide, a boisterous sea and a broken cable, an hard rock and a rough wind dash'd in pieces the fortune of a whole family, and they that shall weep loudest for the accident are not yet entred into the storm, and yet have suffered shipwreck. Then looking upon the carkass, he knew it, and found it to be the master of the ship, who the day before cast up the accounts of his patrimony and his trade, and named the day when he thought to be at home. See how the man swims who was so angry two days since ; his passions are becalmed with the storm, his accounts cast up, his cares at an end, his voyage done, and his gains are the strange events of death.

It

It is a mighty change that is made by the death of every person, and it is visible to us who are alive. Reckon but from the spritfulness of youth and the fair cheeks and the full eyes of childhood, from the vigorousness and strong flexure of the joints of five-and-twenty, to the hollowness and dead paleness, to the loathsomeness and horror of a three days burial, and we shall perceive the distance to be very great and very strange. But so I have seen a rose newly springing from the clefts of its hood, and at first it was fair as the morning, and full with the dew of heaven, as a lamb's fleece: but when a ruder breath had forced open its virgin modesty, and dismantled its too youthful and unripe retirements, it began to put on darkness, and to decline to softness and the symptoms of a sickly age; it bowed the head, and broke its stalk; and at night having lost some of its leaves and all its beauty, it fell into the portion of weeds and out-worn faces.

When the sentence of death is decreed, and begins to be put in execution, it is sorrow enough to see or feel respectively the sad accents of the agony and last contentions of the
soul,

soul, and the reluctancies and unwillingnesses of the body: the forehead wash'd with a new and stranger baptism, besmeared with a cold sweat, tenacious and clammy, apt to make it cleave to the roof of his coffin; the nose cold and undiscerning, not pleased with perfumes, nor suffering violence with a cloud of unwholesome smoak; the eyes dim as a sullied mirrour, or the face of heaven when God shews his anger in a prodigious storm; the feet cold, the hands stiff; the physicians despairing, our friends weeping, the rooms dressed with darkness and sorrow; and the exterior parts betraying what are the violences which the soul and spirit suffer.

Then calamity is great, and sorrow rules in all the capacities of man; then the mourners weep, because it is civil, or because they need thee, or because they fear: but who suffers for thee with a compassion sharp as is thy pain? Then the noise is like the faint echo of a distant valley, and few hear, and they will not regard thee, who seemest like a person void of understanding, and of a departing interest.

Taylor's Holy Dying, chap. 1, 2.

ON FRIENDSHIP AND GENERAL BENEVOLENCE :

IN A DISCOURSE OF THE NATURE, OFFICES,
AND MEASURES OF FRIENDSHIP, WITH
RULES OF CONDUCTING IT, IN A LETTER
TO THE MOST INGENIOUS AND EXCEL-
LENT MRS. CATHARINE PHILIPS, ENQUIR-
ING, ' HOW FAR A DEAR AND A PERFECT
FRIENDSHIP IS AUTHORIZED BY THE PRIN-
CIPLES OF CHRISTIANITY.'

THE word friend is of a large signification ; and means all relations and societies, and whatsoever is not enemy. But by friendships, I suppose you mean the greatest love, and the greatest usefulness, and the most open communication, and the noblest sufferings, and the most exemplar faithfulness, and the severest truth, and the heartiest counsel, and the greatest union of minds, of which brave men and women are capable. But then I must tell you that christianity hath new christened it, and calls this charity. The christian knows no enemy he hath ; that is, though persons may be injurious to him, and unworthy in themselves,
yet.

yet he knows none whom he is not first bound to forgive, which is indeed to make them on his part to be no enemies; that is, to make that the word enemy shall not be perfectly contrary to friend, it shall not be a relative term and signifie something on each hand, a relative and a correlative; and then he knows none whom he is not bound to love and pray for, to treat kindly and justly, liberally and obligingly. Christian charity is friendship to all the world; and when friendships were the noblest things in the world, charity was little, like the sun drawn in at a chink, or his beams drawn into the centre of a burning-glass; but christian charity is friendship expanded like the face of the sun when it mounts above the eastern hills: and I was strangely pleas'd when I saw something of this in Cicero; for I have been so push'd at by herds and flocks of people that follow any body that whistles to them, or drives them to pasture, that I am grown afraid of any truth that seems chargeable with singularity: but therefore I say, glad I was when I saw Lælius in Cicero discourse thus: *Amicitia* *ec infinitate generis humani quam conciliavit ipsa natura, contracta res est, et adducta in*

angustum ; ut omnis charitas, aut inter duos, aut inter paucos jungeretur. Nature hath made friendships and societies, relations and endearments ; and by something or other we relate to all the world ; there is enough in every man that is willing to make him become our friend ; but when men contract friendships, they inclose the commons ; and what nature intended should be every man's, we make proper to two or three. Friendship is like rivers, and the strand of seas, and the air,—common to all the world ; but tyrants, and evil customs, wars, and want of love have made them proper and peculiar. But when christianity came to renew our nature, and to restore our laws, and to increase her priviledges, and to make her aptness to become religion, then it was declared that our friendships were to be as universal as our conversation ; that is, *actual* to all with whom we converse, and *potentially extended* unto those with whom we did not. For he who was to treat his enemies with forgiveness and prayers, and love and beneficence, was indeed to have no enemies, and to have all friends.

So that to your question ‘ how far a dear and perfect friendship is authoriz’d by the principles
of

of christianity' the answer is ready and easie : It is warranted to extend to all mankind ; and the more we love, the better we are ; and the greater our friendships are, the dearer we are to God. Let them be as dear, and let them be as perfect, and let them be as many as you can ; there is no danger in it ; only where the restraint begins, there begins our imperfection. It is not ill that you entertain brave friendships and worthy societies : it were well if you could love and if you could benefit all mankind ; for I conceive that is the summ of all friendship.

I confess this is not to be expected of us in this world ; but, as all our graces here are but imperfect, that is, at the best they are but tendencies to glory, so our friendships are imperfect too, and but beginnings of a celestial friendship by which we shall love every one as much as they can be loved. But then so we must here in our proportion ; and indeed that is it that can make the difference ; we must be friends to all, that is, apt to do good, loving them really, and doing to them all the benefits which we can, and which they are capable of. The friendship is equal to all the world, and of it self hath no difference ; but is differenced
only

only by accidents, and by the capacity or incapacity of them that receive it.

For thus the sun is the eye of the world ; and he is indifferent to the Negro, or the cold Russian, to them that dwell under the line, and them that stand near the tropicks, the scalded Indian, or the poor boy that shakes at the foot of the Riphean hills. But the fluxures of the heaven and the earth, the conveniency of abode, and the approaches to the north or south respectively change the emanations of his beams ; not that they do not pass always from him, but that they are not equally received below, but by periods and changes, by little inlets and reflections, they receive what they can. And some have only a dark day and a long night from him, snows and white cattle, a miserable life, and a perpetual harvest of catarrhes and consumptions, apoplexies and dead palsies. But some have splendid fires and aromatick spices, rich wines and well-digested fruits, great wit and great courage ; because they dwell in his eye, and look in his face, and are the courtiers of the sun, and wait upon him in his chambers of the east. Just so is it in friendships : some are worthy, and some are necessary ; some dwell

dwell hard by and are fitted for converse; nature joyns some to us, and religion combines us with others; society and accidents, parity of fortune, and equal dispositions do actuate our friendships: which of themselves and in their prime disposition are prepared for all mankind according as any one can receive them. We see this best exemplified by two instances and expressions of friendships and charity: viz. alms and prayers: every one that needs relief is equally the object of our charity; but though to all mankind in equal needs we ought to be alike in charity, yet we signifie this severally and by limits and distinct measures: the poor man that is near me, he whom I meet, he whom I love, he whom I fancy, he who did me benefit, he who relates to my family, he rather than another; because my expressions, being finite and narrow and cannot extend to all in equal significations, must be appropriate to those whose circumstances best fit me: and yet even to all I give my alms, to all the world that needs them: I pray for all mankind, I am grieved at every sad story I hear; I am troubled when I hear of a pretty bride murdered in her bride-chamber by an ambitious and enrag'd rival;

rival; I shed a tear when I am told that a brave king was misunderstood, then slandered, then imprisoned, and then put to death by evil men: and I can never read the story of the Parisian massacre, or the Sicilian vespers, but my blood curdles, and I am disorder'd by two or three affections. A good man is a friend to all the world; and he is not truly charitable that does not wish well, and do good to all mankind in what he can. But though we must pray for all men, yet we say special litanies for brave kings and holy prelates, and the wise guides of souls, for our brethren and relations, our wives and children.

The effect of this consideration is, that the universal friendship of which I speak, must be limited, because we are so: In those things where we stand next to immensity and infinity, as in good wishes and prayers, and a readiness to benefit all mankind, in these our friendships must not be limited: but in other things which pass under our hand and eye, our voices and our material exchanges; our hands can reach no further but to our arms end, and our voices can but sound till the next air be quiet, and therefore they can have intercourse but within
the

the sphere of their own activity ; our needs and our conversations are served by a few, and they cannot reach to all ; where they can, they must ; but where it is impossible, it cannot be necessary. It must therefore follow, that our friendships to mankind may admit variety as does our conversation ; and as by nature we are made sociable to all, so we are friendly : but as all cannot actually be of our society, so neither can all be admitted to a special, actual friendship. Of some entercourses all men are capable, but not of all ; men can pray for one another, and abstain from doing injuries to all the world, and be desirous to do all mankind good, and love all men : now this friendship we must pay to all because we can ; but if we can do no more to all, we must shew our readiness to do more good to all by actually doing more good to all them to whom we can.

A good man is the best friend, and therefore soonest to be chosen, longer to be retain'd ; and indeed never to be parted with, unless he cease to be that for which he was chosen.

For the good man is a profitable, useful person, and that's the band of an effective friendship. For I do not think that friendships are
metaphysical

metaphysical nothings, created for contemplation, or that men or women should stare upon each others faces, and make dialogues of news and prettinesses, and look babies in one anothers eyes. Friendship is the allay of our sorrows, the ease of our passions, the discharge of our oppressions, the sanctuary to our calamities, the counsellor of our doubts, the clarity of our minds, the emission of our thoughts, the exercise and improvement of what we meditate. And although I love my friend because he is worthy, yet he is not worthy if he can do me no good: I do not speak of accidental hindrances and misfortunes by which the bravest man may become unable to help his child; but of the natural and artificial capacities of the man. He only is fit to be chosen for a friend, who can do those offices for which friendship is excellent. For (mistake not) no man can be loved for himself; our perfections in this world cannot reach so high; it is well if we would love God at that rate; and I very much fear that if God did us no good we might admire his beauties, but we should have but a small proportion of love towards him; and therefore it is that God, to endear the obedience, that is, the love of his

servants,

servants, signifies what benefits he gives us, what great good things he does for us. I am the Lord God that brought thee out of the land of Egypt : and does Job serve God for nought ? and he that comes to God, must believe that he is, and that he is a rewarder : all his other greatnesses are objects of fear and wonder, it is his goodness that makes him lovely : and so it is in friendships. He only is fit to be chosen for a friend who can give counsel, or defend my cause, or guide me right, or relieve my need, or can and will, when I need it, do me good : only this I add : Into the heaps of doing good, I will reckon loving me, for it is a pleasure to be beloved : but when his love signifies nothing but kissing my cheek, or talking kindly, and can go no further, it is a prostitution of the bravery of friendship to spend it upon impertinent people who are (it may be) loads to their families, but can never ease my loads : but my friend is a worthy person when he can become to me instead of God, a guide or a support, an eye, or a hand, a staff, or a rule.

Can any wise or good man be angry if I say, I chuse this man to be my friend, because he is able to give me counsel, to restrain my wandrings,

wandrings, to comfort me in my sorrows ; he is pleasant to me in private, and useful in publick ; he will make my joys double, and divide my grief between himself and me ? For what else should I chuse ? For being a fool, and useless ? for a pretty face or a smooth chin ? I confess it is possible to be a friend to one that is ignorant, and pitiable, handsome and good for nothing, that eats well, and drinks deep, but he cannot be a friend to me ; and I love him with a fondness or a pity, but it cannot be a noble friendship.

But if you yet enquire, further, whether fancy may be an ingredient in your choice ? I answer that fancy may minister to this as to all other actions in which there is a liberty and variety. And we shall find that there may be peculiarities and little partialities, a friendship improperly so called, entring upon accounts of an innocent passion and a pleas'd fancy ; even our blessed Saviour himself loved S. John and Lazarus by a special love, which was signified by special treatments ; and of the young man that spake well and wisely to Christ it is affirmed, Jesus loved him, that is, he fancied the man, and his soul had a certain cognation and similitude

litude of temper and inclination. For in all things where there is a latitude, every faculty will endeavour to be pleased, and sometimes the meanest persons in a house have a festival : even sympathies and natural inclinations to some persons, and a conformity of humors, and proportionable loves, and the beauty of the face, and a witty answer may first strike the flint and kindle a spark, which if it falls upon tender and compliant natures may grow into a flame ; but this will never be maintained at the rate of friendship, unless it be fed by pure materials, by worthinesses which are the food of friendship : where these are not, men and women may be pleased with one anothers company, and lye under the same roof and make themselves companions of equal prosperities, and humor their friend : but if you call this friendship, you give a sacred name to humor or fancy ; for there is a platonick friendship as well as a platonick love : but they being but the images of more noble bodies are but like tinsel dressings, which will shew bravely by candle-light, and do excellently in a mask, but are not fit for conversation and the material entercourses of our life. These are the prettinesses of prosperity and
good-

good-natured wit ; but when we speak of friendship, which is the best thing in the world (for it is love and beneficence, it is charity that is fitted for society), we cannot suppose a brave pile should be built up with nothing ; and they that build castles in the air, and look upon friendship as upon a fine romance, a thing that pleases the fancy, but is good for nothing else, will do well when they are asleep, or when they are come to Elysium ; and for ought I know in the mean time may be as much in love with Mandana in the Grand Cyrus, as with the Infanta of Spain, or any of the most perfect beauties and real excellencies of the world : and by dreaming of perfect and abstracted friendships, make them so immaterial that they perish in the handling and become good for nothing.

But I know not whither I was going ; I did only mean to say that because friendship is that by which the world is most blessed and receives most good, it ought to be chosen amongst the worthiest persons, that is, amongst those that can do greatest benefit to each other. And though in equal worthiness I may chuse by my eye, or ear, that is, into the consideration of the essential I may take in also the accidental

and extrinsick worthinesses ; yet I ought to give every one their just value ; when the internal beauties are equal, these shall help to weigh down the scale, and I will love a worthy friend that can delight me as well as profit me, rather than him who cannot delight me at all, and profit me no more ; but yet I will not weigh the gayest flowers, or the wings of butterflies, against wheat ; but when I am to chuse wheat, I may take that which looks the brightest. I had rather see thyme and roses, marjoram and July flowers that are fair and sweet and medicinal, than the prettiest tulips that are good for nothing : and my sheep and kine are better servants than race-horses and greyhounds : And I shall rather furnish my study with Plutarch and Cicero, with Livy and Polybius, than with Cassandra and Ibrahim Bassa ; and if I do give an hour to these for divertisement or pleasure, yet I will dwell with them that can instruct me, and make me wise and eloquent, severe and useful to myself and others. I end this with the saying of Lælius in Cicero : ‘ *Amicitia non debet consequi utilitatem, sed amicitiam utilitas.* ’ When I chuse my friend, I will not stay till I have received a kindness ; but I will chuse
such

such an one that can do me many if I need them : but I mean such kindnesses which make me wiser, and which make me better ; that is, I will, when I chuse my friend, chuse him that is the bravest, the worthiest, and the most excellent person ; and then your first question is soon answered. To love such a person, and to contract such friendships, is just so authorized by the principles of christianity, as it is warranted to love wisdom and vertue, goodness and beneficence, and all the impresses of God upon the spirits of brave men.

He that does a base thing in zeal for his friend, burns the golden thred that ties their hearts together ; it is a conspiracy, but no longer friendship.

If friendship be a charity in society, and is not for contemplation and noise, but for material comforts and noble treatments and usages, this is no peradventure but that if I buy land I may eat the fruits, and if I take a house I may dwell in it ; and if I love a worthy person I may please my self in his society : and in this there is no exception, unless the friendship be between persons of a different sex ; for then not only the interest of their religion and the care of their honour, but the worthiness of their friendship requires

requires that their intercourse be prudent and free from suspicion and reproach. And if a friend is obliged to bear a calamity, so he secure the honour of his friend, it will concern him to conduct his intercourse in the lines of a virtuous prudence, so that he shall rather lose much of his own comfort than she any thing of her honour; and in this case the noises of people are so to be regarded that, next to innocence, they are the principal. But when by caution and prudence, and severe conduct, a friend hath done all that he or she can to secure fame and honourable reports, after this their noises are to be despised: they must not fright us from our friendships, nor from her fairest intercourses.

Taylor's Polemical Discourses.

IMPATIENCE.

I HAVE seen the rays of the sun or moon dash upon a brazen vessel, whose lips kissed the face of those waters that lodged within its bosom; but being turned back and sent off,

off, with its smooth pretences or rougher waftings, it wandered about the room and beat upon the roof, and still doubled its heat and motion. So is a sickness and a sorrow entertained by an unquiet and a discontented man.

Nothing is more unreasonable than to intangle our spirits in wildness and amazement, like a partridge fluttering in a net, which she breaks not though she breaks her wings.

Taylor's Holy Dying, chap. 3.

EDUCATION.

OTHERWISE do fathers, and otherwise do mothers handle their children. These soften them with kisses and imperfect noises, with the pap and breast-milk of soft endearments; they rescue them from tutors, and snatch them from discipline; they desire to keep them fat and warm, and their feet dry, and their bellies full: and then the children govern, and cry, and prove fools and troublesome, so long as the feminine republic does endure. But fathers, be-

cause they design to have their children wise and valiant, apt for counsel or for arms, send them to severe governments, and tie them to study, to hard labour, and afflictive contingencies. They rejoice when the bold boy strikes a lion with his hunting spear, and shrinks not when the beast comes to affright his early courage. Softness is for slaves and beasts, for minstrels and useless persons; for such who cannot ascend higher than the state of a fair ox, or a servant entertained for vainer offices: but the man that designs his son for nobler employments, to honours, and to triumphs, to consular dignities, and presidencies of councils, loves to see him pale with study, or panting with labour, hardened with sufferings, or eminent by dangers.

Taylor's Holy Dying, chap. 3.



ADVERSITY.

ALL is well as long as the sun shines, and the fair breath of Heaven gently wafts us to our own purposes. But if you will try the excellency,

lency, and feel the work of faith, place the man in a persecution; let him ride in a storm, let his bones be broken with sorrow, and his eyelids loosed with sickness, let his bread be dipped with tears, and all the daughters of Music be brought low. Let us come to sit upon the margin of our grave, and let a tyrant lean hard upon our fortunes, and dwell upon our wrong; let the storm arise, and the keels toss till the cordage crack, or that all our hopes bulge under us, and descend into the hollowness of sad misfortunes *.

lbid.

* In the reproof of chance
Lies the true proof of men: the sea being smooth,
How many shallow bauble boats dare sail
Upon her patient breast, making their way
With those of nobler bulk!
But let the ruffian Boreas once enrage
The gentle Thetis, and anon, behold
The strong-ribb'd bark through liquid mountains cuts;
Bounding between the two moist elements,
Like Perseus' horse: where's then the saucy boat,
Whose weak untimber'd sides but even now
Co-rival'd greatness?

TROILUS AND CRESSIDA.

THE MISERIES OF MAN'S LIFE.

How few men in the world are prosperous ! What an infinite number of slaves and beggars, of persecuted and oppressed people, fill all corners of the earth with groans, and heaven itself with weeping, prayers, and sad remembrances ! How many provinces and kingdoms are afflicted by a violent war, or made desolate by popular diseases ! Some whole countries are remarked with fatal evils, or periodical sicknesses. Grand Cairo in Egypt feels the plague every three years returning like a quartan ague, and destroying many thousands of persons. All the inhabitants of Arabia the desert are in continual fear of being buried in huge heaps of sand, and therefore dwell in tents and ambulatory houses, or retire to unfruitful mountains, to prolong an uneasy and wilder life. And all the countries round about the Adriatic sea feel such violent convulsions, by tempests and intolerable earthquakes, that sometimes whole cities find a tomb, and every man sinks with his

own house, made ready to become his monument, and his bed is crushed into the disorders of a grave.

It were too sad if I should tell how many persons are afflicted with evil spirits, with spectres and illusions of the night.

He that is no fool, but can consider wisely, if he be in love with this world, we need not despair but that a witty man might reconcile him with tortures, and make him think charitably of the rack, and be brought to dwell with vipers and dragons, and entertain his guests with the shrieks of mandrakes, cats, and screech-owls, with the filing of iron, and the harshness of rending of silk, or to admire the harmony that is made by an herd of evening wolves when they miss their draught of blood in their midnight revels. The groans of a man in a fit of the stone are worse than all these ; and the distractions of a troubled conscience are worse than those groans ; and yet a merry careless sinner is worse than all that. But if we could, from one of the battlements of heaven, espie how many men and women at this time lie fainting and dying for want of bread ; how many young men are hewn down by the sword
of

of war ; how many poor orphans are now weeping over the graves of their father, by whose life they were enabled to eat ; if we could but hear how mariners and passengers are at this present in a storm, and shriek out because their keel dashes against a rock or bulges under them ; how many people there are that weep with want, and are mad with oppression, or are desperate by too quick a sense of a constant infelicity ; in all reason we should be glad to be out of the noise and participation of so many evils. This is a place of sorrows and tears, of so great evils and a constant calamity : let us remove from hence, at least, in affections and preparation of mind.

Taylor's Holy Dying, chap. 1.



MAN'S REASON AND LIFE.

WE must not think that the life of a man begins when he can feed himself or walk alone, when he can fight or beget his like, for so he is contemporary with a camel or a cow ; but he is first a man when he comes to a certain steady

steady use of reason, according to his proportion; and when that is, all the world of men cannot tell precisely. Some are called at age, at fourteen, some at one-and-twenty, some never; but all men late enough; for the life of a man comes upon him slowly and insensibly. But as when the sun approaching towards the gates of the morning, he first opens a little eye of heaven, and sends away the spirits of darkness, and gives light to a cock, and calls up the lark to mattens, and by and by gilds the fringes of a cloud, and peeps over the eastern hills, thrusting out his golden horns, like those which decked the brows of Moses when he was forced to wear a veil because himself had seen the face of God; and still, while a man tells the story, the sun gets up higher, till he shews a fair face and a full light, and then he shines one whole day, under a cloud often, and sometimes weeping great and little showers, and sets quickly. So is a man's reason and his life. He first begins to perceive himself to see or taste, making little reflections upon his actions of sense, and can discourse of flies and dogs, shells and play, horses and liberty: but when he is strong enough to enter into arts and little institutions, he is at
first

first entertained with trifles and impertinent things, not because he needs them, but because his understanding is no bigger, and little images of things are laid before him, like a cock-boat to a whale, only to play withal: but, before a man comes to be wise, he is half dead with gouts and consumption, with catarrhs and aches, with sore eyes and a worn-out body. So that, if we must not reckon the life of a man but by the accounts of his reason, he is long before his soul be dressed; and he is not to be called a man without a wise and an adorned soul, a soul at least furnished with what is necessary towards his well-being.

And now let us consider what that thing is which we call years of discretion. The young man is passed his tutors, and arrived at the bondage of a caitiff spirit; he is run from discipline and is let loose to passion. The man by this time hath wit enough to chuse his vice, to act his lust, to court his mistress, to talk confidently, and ignorantly, and perpetually: to despise his betters, to deny nothing to his appetite, to do things that when he is indeed a man he must for ever be ashamed of: for this is all the discretion that most men shew in the first stage
of

of their manhood. They can discern good from evil ; and they prove their skill by leaving all that is good, and wallowing in the evils of folly and an unbridled appetite. And by this time the young man hath contracted vicious habits, and is a beast in manners, and therefore it will not be fitting to reckon the beginning of his life : he is a fool in his understanding, and that is a sad death, &c.

Taylor's Holy Dying, chap. 1.

THE VIRTUOUS MIND.

IF I shall describe a living man, a man that hath that life that distinguishes him from a fowl or a bird, that which gives him a capacity next to angels ; we shall find that even a good man lives not long, because it is long before he is born to this life, and longer yet before he hath a man's growth. “ He * that can look upon death, and see its face with the same countenance with which he hears its story ; that can endure all the labours of his life with his

* Seneca, De Vita beata, cap. 20.

soul supporting his body ; that can equally despise riches when he hath them, and when he hath them not ; that is not sadder if they lie in his neighbour's trunks, nor more brag if they shine round about his own walls ; he that is neither moved with good fortune coming to him, nor going from him ; that can look upon another man's lands evenly and pleasedly as if they were his own, and yet look upon his own and use them too just as if they were another man's ; that neither spends his goods prodigally and like a fool, nor yet keeps them avariciously and like a wretch ; that weighs not benefits by weight and number, but by the mind and circumstances of him that gives them ; that never thinks his charity expensive if a worthy person be the receiver ; he that does nothing for opinion sake, but every thing for conscience, being as curious of his thoughts as of his actions in markets and theatres, and is as much in awe of himself as of a whole assembly ; he that knows God looks on, and contrives his secret affairs as in the presence of God and his holy angels ; that eats and drinks because he needs it, not that he may serve a lust or load his belly ; he that is bountiful and cheerful to
his

his friends, and charitable and apt to forgive his enemies ; that loves his country and obeys his prince, and desires and endeavours nothing more than that they may do honour to God :” this person may reckon his life to be the life of a man, and compute his months, not by the course of the sun, but the zodiac and circle of his vertues : because these are such things which fools and children, and birds and beasts, cannot have : these are therefore the actions of life, because they are the seeds of immortality. That day in which we have done some excellent thing, we may as truly reckon to be added to our life, as were the fifteen years to the days of Hezekiah.

Taylor’s Holy Dying, chap. 1.

THE PROSTITUTE.

THEY pay their souls down for the bread they eat, buying this day’s meal with the price of the last night’s sin.

Ibid.

THE HOSPITAL.

IF you please in charity to visit an hospital, which is indeed a map of the whole world, there you shall see the effects of Adam's sin, and the ruins of humane nature : bodies laid up in heaps, like the bones of a destroyed town, *hominis precarii spiritus et male hærentis*, men whose souls seem to be borrowed, and are kept there by art and the force of medicine, whose miseries are so great that few people have charity or humanity enough to visit them, fewer have the heart to dress them, and we pity them in civility or with a transient prayer : but we do not feel their sorrows by the mercies of a religious pity ; and therefore we leave their sorrows in many degrees unrelieved and uneased. So we contract by our unmercifulness a guilt by which ourselves become liable to the same calamities. Those many that need pity, and those infinities of people that refuse to pity, are miserable upon a several charge, but yet they almost make up all mankind. Abel's blood had a voice, and cried to God ; and humanity hath

hath a voice, and cries so loud to God that it pierces the clouds ; and so hath every sorrow and every sickness.

Taylor's Holy Dying, chap. 1.

ON GOVERNMENT AND REVOLUTIONS.

I. IN Orpheus's theatre, all beasts and birds assembled, and, forgetting their several appetites, some of prey, some of game, some of quarrel, stood all sociably together, listening unto the airs and accords of the harp ; the sound whereof no sooner ceased, or was drowned by some louder noise, but every beast returned to his own nature : wherein is aptly described the nature and condition of men, who are full of savage and unreclaimed desires of profit, of lust, of revenge ; which, as long as they give ear to precepts, to laws, to religion, sweetly touched with eloquence and persuasion of books, of sermons, of harangues, so long is society and peace maintained : but if these instruments be

silent, or that sedition and tumult make them not audible, all things dissolve into anarchy and much confusion.

Bacon on the Advancement of Learning, b. 1.

II. He that goeth about to persuade a multitude that they are not so well governed as they ought to be, shall never want attentive and favourable hearers; because they know the manifold defects whereunto every kind of regiment is subject. But the secret lets and difficulties, which in publick proceedings are innumerable and inevitable, they have not ordinarily the judgment to consider. And because such as openly reprove supposed disorders of state, are taken for principal friends to the common benefit of all, and for men that carry singular freedom of mind; under this fair and plausible colour, whatsoever they utter passeth for good and current. That which wanteth in the weight of their speech, is supplied by the aptness of men's minds to accept and believe it. Whereas, on the other side, if we maintain things that are established, we have not only to strive with a number of heavy prejudices deeply rooted in the hearts of men, who think that herein we
serve

serve the time and speak in favour of the present state, because thereby we either hold or seek preferment; but also to bear such exceptions, as minds so averted before-hand usually take against that which they are loth should be poured into them *.

THE stateliness of houses, the goodliness of trees, when we behold them, delighteth the eye: but that foundation which beareth up the one, that root which ministreth unto the other nourishment and life, is in the bosom of the earth concealed; and if there be occasion at any time to search into it, such labour is then more necessary than pleasant, both to them which undertake it, and for the lookers on. In like manner, the use and benefit of good laws, all that live under them may enjoy with delight and comfort, albeit the grounds and first original causes from whence they have sprung, be unknown, as to the greatest part of men they are *.

Since the time that God did first proclaim the edicts of his law upon the world, heaven and earth have hearkened unto his voice, and their labour hath been to do his will. *He made a law for*

the rain ; he gave his decree unto the sea, that the waters should not pass his commandment. Now, if nature should intermit her course, and leave altogether, though it were for a while, the observation of her own laws ; if those principal and mother elements of the world, whereof all things in this lower world are made, should lose the qualities which now they have ; if the frame of that heavenly arch erected over our heads, should loosen and dissolve itself ; if celestial spheres should forget their wonted motions, and by irregular volubility turn themselves any way as it might happen ; if the prince of the lights of heaven, which now, as a giant, doth run his unwearied course, should as it were, through a languishing faintness, begin to stand, and to rest himself ; if the moon should wander from her beaten way, the times and seasons of the year blend themselves by disorder'd and confuse'd mixture, the winds breathe out their last gasp, the clouds yield no rain, the earth be defeated of heavenly influence, the fruits of the earth pine away, as children at the withered breasts of their mother, no longer able to yield them relief ; what would become of man himself, whom

whom these things do now all serve? See we not plainly, that obedience of creatures unto the law of nature is the stay of the whole world * ?

OF Law there can be no less acknowledged than that her seat is the bosom of God; her voice the harmony of the world: all things in heaven and earth do her homage; the very least as feeling her care, and the greatest as not exempted from her power. Both angels and men, and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy †.

Hooker's Ecclesiastical Polity.

III. *During the civil wars in this country, bishop Taylor retired into Wales. His dedication to his work on the Liberty of Prophesying, in his Polemical Discourses, begins as follows:*

IN this great storm, which hath dasht the vessel of the church all in pieces, I have been cast upon the coast of Wales, and in a little boat thought to have enjoyed that rest and

* Book 1. sect. 3.

† Book 1. sect. 16.

quietness which in England in a greater I could not hope for. Here I cast anchor, and thinking to ride safely, the storm followed me with so impetuous violence, that it broke a cable, and I lost my anchor : and here again I was exposed to the mercy of the sea, and the gentleness of an element that could neither distinguish things nor persons. And but that he who stilleth the raging of the sea, and the noise of his waves, and the madness of his people, had provided a plank for me, I had been lost to all the opportunities of content or study. But I know not whether I have been more preserved by the courtesies of my friends, or the gentleness and mercies of a noble enemy. *‘Οι γὰρ βαρβαροὶ παρειαὶ οὐ τὴν τυχοῦσαν φιλανθρωπίαν ἡμῖν, ἀναψάντες γὰρ πυρὰν προσελαβόντο πάντας ἡμᾶς διὰ τὸν ὕετον τὸν ἐφεστῶτα καὶ διὰ τὸ ψυχρὸς.* And now since I have come ashore, I have been gathering a few sticks to warm me, a few books to entertain my thoughts, and divert them from the perpetuall meditation of my private troubles and the publick dyscrasy : but those which I could obtain were so few and so impertinent, and unusefull to any great purposes, that I began to be sad upon a new stock, and full of apprehensions

prehension that I should live unprofitably, and die obscurely and be forgotten, and my bones thrown into some common charnell-house, without any name or note to distinguish me from those who onely served their generation by filling the number of citizens, and who could pretend to no thanks or rewards from the publick beyond *jus trium liberorum*. While I was troubled with these thoughts, and busie to find an opportunity of doing some good in my small proportion, still the cares of the publick did so intervene, that it was as impossible to separate my design from relating to the present, as to exempt myself from the participation of the common calamity; still half my thoughts was (in despite of all my diversions and arts of avocation) fixt upon and mingled with the present concernments; so that besides them I could not go.

In another part of his Polemical Discourses,
he says :

"We have not only felt the evils of an intestine war, but God hath smitten us in our spirit. But I delight not to observe the correspondencies

encies of such sad accidents, which, as they may happen upon divers causes, or may be forced violently by the strength of fancy, or driven on by jealousie, and the too fond opinings of troubled hearts and afflicted spirits ; so they do but help to vex the offending part, and relieve the afflicted but with a phantastic and groundless comfort : I will therefore deny leave to my own affections to ease themselves by complaining of others : I shall only crave leave that I may remember Jerusalem, and call to mind the pleasures of the temple, the order of her services, the beauty of her buildings, the sweetness of her songs, the decency of her ministrations, the assiduity and œconomy of her priests and Levites, the daily sacrifice, and that eternal fire of devotion that went not out by day nor by night : these were the pleasures of our peace ; and there is a remanent felicity in the very memory of those spiritual delights which we then enjoyed as antepasts of heaven, and consignations to an immortality of joys. And it may be so again when it shall please God, who hath the hearts of all princes in his hand, and turneth them as the rivers of waters ; and when men will consider the invaluable loss that is consequent,

consequent, and the danger of sin that is appendant, to the destroying such forms of discipline and devotion in which God was purely worshipped, and the church was edified, and the people instructed to great degrees of piety, knowledge, and devotion.

Taylor's Polemical Discourses,

ON MARRIAGE.

FROM TAYLOR'S SERMON * ENTITLED 'THE
MARRIAGE RING.'

1. *Marriage compared with single life.*
2. *Marriage considered by itself.*

1st. *As it relates equally to husband and wife.* Caution requisite in marrying :—
They ought, when newly married, to avoid offending each other :—They should be careful to avoid little vexations :—
They should abstain from those things from which they are respectively averse :—
—They should avoid nice distinctions of mine and thine.

2dly, *As it relates to the husband and wife separately : and, 1st, To the husband.*—
Nature of his power :—His love :—He should set a good example to his wife :—
—His chastity should be unspotted.
2dly, *To the wife.*—Obedience :—Compliance.

* Sermon xvii. page 122.

MARRIAGE COMPARED WITH SINGLE LIFE.

MARRIAGE is a school and exercise of virtue; and though marriage hath cares, yet the single life hath desires, which are more troublesome and more dangerous, and often end in sin; while the cares are but instances of duty, and exercises of piety: and therefore if single life hath more privacy of devotion, yet marriage hath more necessities and more variety of it, and is an exercise of more graces.

Marriage is the proper scene of piety and patience, of the duty of parents and the charity of relations; here kindness is spread abroad; and love is united and made firm as a centre: marriage is the nursery of heaven. The virgin sends prayers to God; but she carries but one soul to him: but the state of marriage fills up the numbers of the elect, and hath in it the labour of love, and the delicacies of friendship, the blessing of society, and the union of hands and hearts. It hath in it less of beauty, but more of safety than the single life; it hath more care, but less danger; it is more merry, and more sad; is fuller of sorrows,
and

and fuller of joys : it lies under more burdens, but is supported by all the strengths of love and charity, and those burdens are delightful.

Marriage is the mother of the world, and preserves kingdoms, and fills cities, and churches, and heaven itself. Celibate, like the fly in the heart of an apple, dwells in a perpetual sweetness ; but sits alone, and is confined and dies in singularity : but marriage, like the useful bee, builds a house and gathers sweetness from every flower, and labours and unites into societies and republics, and sends out colonies, and feeds the world with delicacies, and obeys their king, and keeps order, and exercises many virtues, and promotes the interest of mankind, and is that state of good things to which God hath designed the present constitution of the world.

CAUTION REQUISITE IN MARRYING.

They that enter into the state of marriage cast a die of the greatest contingency, and yet of the greatest interest in the world, next to the last throw for eternity. Life or death, felicity or a lasting sorrow, are in the power of marriage.

A woman indeed ventures most, for she hath no sanctuary to retire to from an evil husband ; she must dwell upon her sorrow, and hatch the eggs which her own folly or infelicity hath produced ; and she is more under it because her tormenter hath a warrant of prerogative, and the woman may complain to God as subjects do of tyrant princes ; but otherwise she hath no appeal in the causes of unkindness. And though the man can run from many hours of his sadness, yet he must return to it again ; and when he sits among his neighbours, he remembers the objection that is in his bosom, and he sighs deeply. The boys, and the pedlars, and the fruiterers, shall tell of this man when he is carried to his grave, that he lived and died a poor wretched person.

The stags in the Greek epigram, whose knees were clogged with frozen snow upon the mountains, came down to the brooks of the valleys, hoping to thaw their joints with the waters of the stream ; but there the frost overtook them, and bound them fast in ice, till the young herdsmen took them in their stranger snare. It is the unhappy chance of many men, finding many inconveniences upon the mountains
of

of single life, they descend into the valleys of marriage to refresh their troubles; and there they enter into fetters, and are bound to sorrow by the cords of a man's or woman's peevishness.

As the Indian women enter into folly for the price of an elephant, and think their crime warrantable, so do men and women change their liberty for a rich fortune (like Eriphile the Argive; she preferred gold before a good man), and show themselves to be less than money, by overvaluing that to all the content and wise felicity of their lives; and when they have counted the money and their sorrows together, how willingly would they buy, with the loss of all that money, modesty, or sweet nature to their relative!

As very a fool is he that chooses for beauty principally;—*cui sunt eruditi oculi et stulta mens* (as one said), whose eyes are witty and their souls sensual: it is an ill band of affections to tie two hearts together by a little thread of red and white: and they can love no longer but until the next ague comes; and they are fond of each other but at the chance of fancy, or the small-pox, or child-

bearing, or care, or time, or any thing that can destroy a pretty flower.

THEY OUGHT, WHEN NEWLY MARRIED, TO
AVOID OFFENDING EACH OTHER.

Man and wife are equally concerned to avoid all offences of each other in the beginning of their conversation : every little thing can blast an infant blossom ; and the breath of the south can shake the little rings of the vine, when first they begin to curl, like the locks of a new-weaned boy : but when by age and consolidation they stiffen into the hardness of a stem, and have, by the warm embraces of the sun and the kisses of Heaven, brought forth their clusters, they can endure the storms of the north, and the loud noises of a tempest, and yet never be broken : so are the early unions of an unfixed marriage ; watchful and observant, jealous and busie, inquisitive and careful, and apt to take alarm at every unkind word. After the hearts of the man and the wife are endeared and hardened by a mutual confidence and experience, longer than artifice and pretence can last, there are a great many remembrances, and
some

some things present that dash all little unkindnesses in pieces.

THEY SHOULD CAREFULLY AVOID LITTLE
VEXATIONS.

Let man and wife be careful to stifle little things, that as fast as they spring they be cut down and trod upon ; for, if they be suffered to grow by numbers, they make the spirit peevish, and the society troublesome, and the affections loose and easy by an habitual aversation. Some men are more vexed with a fly than with a wound; and when the gnats disturb our sleep, and the reason is disquieted, but not perfectly awakened, it is often seen that he is fuller of trouble than if, in the day-light of his reason, he were to contest with a potent enemy. In the frequent little accidents of a family, a man's reason cannot always be awake ; and, when the discourses are imperfect, and a trifling trouble makes him yet more restless, he is soon betrayed to the violence of passion.

THEY SHOULD ABSTAIN FROM THOSE THINGS
FROM WHICH THEY ARE RESPECTIVELY
AVERSE.

Let them be sure to abstain from all those things which, by experience and observation, they find to be contrary to each other. They that govern elephants never appear before them in white.

THEY SHOULD AVOID NICE DISTINCTIONS OF
MINE AND THINE.

Let the husband and wife infinitely avoid a curious distinction of mine and thine ; for this hath caused all the laws, and all the suits, and all the wars in the world. Let them who have but one person, have also but one interest. As the earth, the mother of all creatures here below, sends up all its vapours and proper emissions at the command of the sun, and yet requires them again to refresh her own needs, and they are deposited between them both in the bosom of a cloud, as a common receptacle, that they may cool his flames, and yet descend to make her fruitful : so are the proprieties of a wife to be disposed of by her lord ; and yet all

are for her provisions, it being a part of his need. to refresh and supply hers ; and it serves the interest of both while it serves the necessities of either.

These are the duties of them both, which have common regards and equal necessities and obligations ; and indeed there is scarce any matter of duty but it concerns them both alike, and is only distinguished by names, and hath its variety by circumstances and little accidents ; and what in one is called *love*, in the other is called *reverence* ; and what in the wife is *obedience*, the same in the man is *duty*. He provides and she dispenses ; he gives commandments and she rules by them ; he rules her by authority, and she rules him by love ; she ought by all means to please him, and he must by no means displease her. For as the heart is set in the midst of the body, and though it strikes to one side by the prerogative of nature, yet those throbs and constant motions are felt on the other side also, and the influence is equal to both : so it is in conjugal duties, some motions are to the one side more than to the other ; but the interest is on both, and the duty is equal in the several instances.

THE DUTY AND POWER OF THE MAN.

The next inquiry is more particular, and considers the power and duty of the man : ‘ Let every one of you so love his wife even as himself.’ Thou art to be a father and a mother to her, and a brother; and great reason, unless the state of marriage should be no better than the condition of an orphan. For she that is bound to leave father, and mother, and brother for thee, either is miserable like a poor fatherless child, or else ought to find all these, and more, in thee.

HIS LOVE.

There is nothing can please a man without love; and if a man be weary of the wise discourses of the apostles, and of the innocence of an even and private fortune, or hates peace or a fruitful year, he hath reaped thorns and thistles from the choicest flowers of paradise: for nothing can sweeten felicity itself but love. No man can tell but he that loves his children how many delicious accents make a man’s heart dance in the pretty conversation of those dear pledges: their childishness, their stammering,
their

their little angers, their innocence, their imperfections, their necessities, are so many little emanations of joy and comfort to him that delights in their persons and society : but he that loves not his wife and children feeds a lioness at home, and broods a nest of sorrows ; and blessing itself cannot make him happy : so that all the commandments of God-injoyning a man to love his wife, are nothing but so many necessities and capacities of joy. She that is lov'd is safe, and he that loves is joyful.

HE SHOULD SET A GOOD EXAMPLE TO HIS
WIFE.

Ulysses was a prudent man, and a wary counsellor, sober and severe ; and he efformed his wife into such imagery as he desired ; and she was chaste as the snows upon the mountains ; diligent as the fatal sisters ; always busy and always faithful, she had a lazy tongue, and a busy hand.

HIS CHASTITY SHOULD BE UNSPOTTED.

Above all the instances of love, let him preserve towards her an inviolable faith and an
unspotted

unspotted chastity, for this is the ' Marriage Ring : ' it ties two hearts by an eternal band ; it is like the cherubims flaming sword, set for the guard of paradise ; for he that passes into that garden, now that it is immured by Christ and the church, enters into the shades of death.

Now, in this grace, it is fit that the wisdom and severity of the man should hold forth a pure taper, that his wife may, by seeing the beauties and transparency of that crystal, dress her mind and her body by the light of so pure reflections. It is certain he will expect it from the modesty and retirement, from the passive nature and colder temper, from the humility and fear, from the honour and love of his wife, that she be pure as the eye of Heaven ; and therefore it is but reason that the wisdom and nobleness, the love and confidence, the strength and severity of the man should be as holy and certain in this grace, as he is a severe exacter of it at her hands. These are the little lines of a *man's duty*, which, like threads of light from the body of the sun, do clearly describe all the regions of his proper obligations. Now, concerning the *woman's duty*, although it consists

sists in doing whatsoever her husband commands, and so receives measures from the rules of his government ; yet there are also some lines of life depicted upon her hands, by which she may read and know how to proportion out her duty to her husband :—

OBEDIENCE.

The wife can be no ways happy unless she be governed by a prudent lord, whose commands are sober counsels, whose authority is paternal, whose orders are provisions, and whose sentences are charity.

COMPLIANCE.

To partake secretly, and in her heart, of all his joys and sorrows, to believe him comely and fair, though the sun hath drawn a cypress over him, (for as marriages are not to be contracted by the hands and eyes, but with reason and the hearts ; so are these judgments to be made by the mind, not by the sight :) and diamonds cannot make the woman virtuous, nor him to value her who sees her put them off then, when charity and modesty are her brightest ornaments.

Indeed

Indeed the outward ornament is fit to take fools ; but they are not worth the taking. But she that hath a wise husband, must entice him to an eternal dearness, by the vail of modesty, and the grave robes of chastity, the ornament of meekness, and the jewels of faith and charity ; her brightness must be purity, and she must shine round about with sweetnesses and friendship, and she shall be pleasant while she lives, and desired when she dies.

CONCLUSION.

Remember the days of darkness, for they are many ; the joys of the bridal chambers are quickly past, and the remaining portion of the state is a dull progress, without variety of joys, but not without the change of sorrows ; but that portion that shall enter into the grave must be eternal. It is fit that I should infuse a bunch of myrrhe into the festival goblet ; and, after the Egyptian manner, serve up a dead man's bones at a feast. I will only show it and take it away again ; it will make the wine bitter, but wholesome.

ON FEAR.

FEAR is the duty we owe to God, as being the God of power and justice, the great judge of heaven and earth, the avenger of the cause of widows, the patron of the poor, and the advocate of the oppressed, a mighty God and terrible ; and so essential an enemy to sin, that he spared not his own Son, but gave him over to death and to become a sacrifice ; when he took upon him our nature, and became a person obliged for our guilt. Fear is the great bridle of intemperance, the modesty of the spirit, and the restraint of gaieties and dissolutions ; it is the girdle to the soul, and the hand-maid to repentance, the arrest of sin, and the cure or antidote to the spirit of reprobation ; it preserves our apprehensions of the Divine Majesty, and hinders our single actions from combining to sinful habits ; it is the mother of consideration, and the nurse of sober counsels ; and it puts the soul to fermentation and activity, making it to pass from trembling to caution, from caution to carefulness, from carefulness to watchfulness,

from

from thence to prudence; and by the gates and progresses of repentance, it leads the soul on to love and to felicity, and to joyes in God, that shall never cease again. Fear is the guard of a man in the days of prosperity, and it stands upon the watch-towers and spies the approaching danger, and gives warning to them that laugh loud, and feast in the chambers of rejoycing, where a man cannot consider by reason of the noises of wine, and jest, and musick; and if Prudence takes it by the hand and leads it on to duty, it is a state of grace, and an universal instrument to infant-religion, and the only security of the less perfect persons; and in all senses is that homage we owe to God, who sends often to demand it, even then when he speaks in thunder, or smites by a plague, or awakens us by threatnings, or discomposes our easiness by sad thoughts, and tender eyes, and fearful hearts, and trembling considerations.

Let the grounds of our actions be noble, beginning upon reason, proceeding with prudence, measured by the common lines of men, and confident upon the expectation of an usual Providence. Let us proceed from
causes

causes to effects, from natural means to ordinary events, and believe *felicity* not to be a *chance* but a *choice*; and *evil* to be the daughter of *sin* and the *divine anger*, not of *fortune* and *fancy*. Let us fear God when we have made him angry, and not be afraid of him when we heartily and laboriously do our duty; and then fear shall be a duty, and a rare instrument of many: in all other cases, it is superstition or folly, it is sin or punishment, the ivy of religion, and the misery of an honest and a weak heart; and is to be cured only by reason and good company, a wise guide and a plain rule, a cheerful spirit and a contented mind, by joy in God according to the commandments, that is, *a rejoicing evermore*.

The illusions of a weak piety or an unskilful confident soul, fancy to see mountains of difficulty, but touch them and they seem like clouds riding upon the wings of the wind, and put on shapes as we please to dream. He that denies to give alms for the fear of being poor, or to entertain a disciple for fear of being suspected of the party; he that takes part of the intemperance because he dares not displease the company, or in any sense fears the fears of the world and
not

not the fear of God; this man enters into his portion of fears betimes, but it will not be finished to eternal ages. To fear the censures of men when God is your judge; to fear their evil when God is your defence; to fear death when he is the entrance to life and felicity, is unreasonable and pernicious. But if you will turn your passion into duty, and joy and security, fear to offend God, to enter voluntarily into temptation: fear the alluring face of lust, and the smooth entertainments of intemperance: fear the anger of God when you have deserved it; and when you have recovered from the snare, then infinitely fear to return into that condition, in which whosoever dwells is the heir of fear and eternal sorrow.

Taylor's Sermon on Godly Fear*

ON SUPERSTITION.

I HAVE seen a harmless dove made dark with an artificial night, and her eyes sealed and locked up with a little quill, soaring upward and flying with amazement, fear, and an undis-

* Sermon ix. part 3.

cerning wing ; she made toward heaven, but knew not that she was made a train and an instrument, to teach her enemy to prevail upon her and all her defenceless kindred. So is a superstitious man, jealous and blind, forward and mistaken ; he runs towards heaven as he thinks, but he chuses foolish paths ; and out of fear takes any thing that he is told ; or fancies and guesses concerning God by measures taken from his own diseases and imperfectionss.

Taylor's Sermon on Godly Fear*..



LUST.

LUST is a captivity of the reason, and an raging of the passions : it wakens every night and rages every day ; it desires passionately, and prosecutes violently ; it hinders business, and distracts counsel ; it brings jealousies, and enkindles wars ; it sins against the body, and weakens the soul ; it defiles a temple, and drives the Holy Spirit forth.

Taylor's Sermon on the Flesh and the Spirit†..

* Sermon ix. part 3.

† Sermon xi. part 2.

HUMAN RESOLUTIONS.

I HAVE seen a fair structure begun with art and care, and raised to half its stature, and then it stood still by the misfortune or negligence of the owner; and the rain descended and dwelt in its joynts, and supplanted the contexture of its pillars, and, having stood awhile, like the antiquated temple of a deceased oracle, it fell into a hasty age, and sunk upon its own knees, and so descended into ruine: so is the imperfect, unfinished spirit of man; it lays the foundation of a holy resolution, and strengthens it with vows and arts of prosecution: it raises up the walls, sacraments, and prayers, reading, and holy ordinances; and holy actions begin with a slow motion, and the building staves, and the spirit is weary, and the soul is naked and exposed to temptation, and in the days of storm takes in every thing that can do it mischief; and it is faint and sick, listless and tired, and it stands till its own weight wearies the foundation, and then declines to death and sad disorder.

'Taylor's Sermon on Lukewarmness and Zeal*.

* Sermon xiii. part 2.

ON LUKEWARMNESS AND ZEAL.

IN every action of religion God expects such a warmth, and a holy fire to go along, that it may be able to enkindle the wood upon the altar, and consume the sacrifice: but God hates an indifferent spirit. Earnestness and vivacity; quickness and delight, perfect choice of the service, and a delight in the prosecution, is all that the spirit of a man can yield towards his religion: the outward work is the effect of the body: but if a man does it heartily and with all his mind, then religion hath wings and moves upon wheels of fire.

However it be very easie to have our thoughts wander, yet it is our indifferency and lukewarmness that makes it so natural: and you may observe it that so long as the light shines bright, and the fires of devotion and desires flame out, so long the mind of a man stands close to the altar, and waits upon the sacrifice: but as the fires die and desires decay, so the mind steals away and walks abroad, to see the little images of beauty and pleasure which it beholds in the falling stars and little glow-

worms of the world. The river that runs slow and creeps by the banks, and begs leave of every turf to let it pass, is drawn into little hollownesses, and spends itself in smaller portions, and dies with diversion ; but when it runs with vigorousness and a full stream; and breaks down every obstacle, making it even as its own brow, it stays not to be tempted with little avocations, and to creep into holes, but runs into the sea through full and usefull channels : so is a man's prayer ; if it moves upon the feet of an abated appetite, it wanders into the society of every trifling accident, and stays at the corners of the fancy, and talks with every object it meets, and cannot arrive at heaven ; but when it is carried upon the wings of passion and strong desires, a swift motion and a hungry appetite, it passes on through all the inter-medial regions of clouds, and stays not till it dwells at the foot of the throne, where Mercy sits, and thence sends holy showers of refreshments. I deny not but some little drops will turn aside, and fall from the full channel by the weakness of the banks and hollowness of the passage ; but the main course is still continued.

He that is warm to-day and cold to-morrow, zealous in his resolution and weary in his practices,

tices, fierce in the beginning, and slack and easie in his progress, hath not yet well chosen what side he will be of. For religion cannot change though we do; and, if we do, we have left God; and whither he can go that goes from God, his own sorrows will soon enough instruct him. This fire must never go out; but it must be like the fire of heaven; it must shine like the stars, though sometimes covered with a cloud, or obscured by a greater light; yet they dwell for ever in their orbs, and walk in their circles, and observe their circumstances; but go not out by day nor night, and set not when kings die, nor are extinguished when nations change their government. So must the zeal of a christian be, a constant incentive of his duty; and though sometimes his hand is drawn back by violence or need, and his prayers shortened by the importunity of business, and some parts omitted by necessities and just compliances; yet still the fire is kept alive, it burns within when the light breaks not forth, and is eternal as the orb of fire, or the embers of the altar of incense.

Taylor's Sermon on Lukewarmness and Zeal*.

* Sermon xiii. part 2.

TOLERATION.

ANY zeal is proper for religion, but the zeal of the sword and the zeal of anger ; this is *the bitterness of zeal*, and it is a certain temptation to every man against his duty ; for if the sword turns preacher, and dictates propositions by empire instead of arguments, and ingraves them in men's hearts with a ponyard ; that it shall be death to believe what I innocently and ignorantly am persuaded of, it must needs be unsafe to *try the spirits*, to *try all things*, to make inquiry ; and yet, without this liberty, no man can justifie himself before God or man, nor confidently say that his religion is best, since he cannot, without a final danger, make himself able to give a right sentence, and to follow that which he finds to be the best : this may ruine souls by making hypocrites, or careless and compliant against conscience or without it ; but it does not save souls, though peradventure it should force them to a good opinion. This is *inordination of zeal* ; for Christ, by reproving *St. Peter* drawing his sword, even in the cause of Christ, for his sacred and yet injured

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person.

person, teaches us not to use the sword, though in the cause of God, or for God himself, because he will secure his own interest; only let him be served as he himself is pleased to command.

From Taylor's Sermon on Lukewarmness and Zeal *.

MISCELLANEOUS.

THE sense of a man resembles the sun, which opens and reveals the terrestrial globe but conceals the stars. Hence men fall who seek to fly up to the secrets of the Deity by the waxen wings of the senses.

It is an assured truth and a conclusion of experience, that a little and superficial knowledge of philosophy doth incline the mind to atheism: but a further proceeding therein doth bring the mind back to religion.

Let no man upon a weak conceit maintain that he can be too well studied in the book of God's word or in the book of God's work: Divinity or Philosophy.

* Sermon xiv.

Learned

Learned men forgotten in states are like the images of Cassius and Brutus in the funerals of Junia ; which not being represented as others were, Tacitus saith *Eo ipso præfulgebant, quod non viselantur.*

The corrupter sort never care in all tempests what becomes of the ship of the state, so they may save themselves in the cock-boat of their own fortune.

He that cannot contract the sight of his mind, as well as disperse and dilate it, wanteth a great faculty.

The honest and just bounds of observation by one person upon another extend no further but to understand him sufficiently whereby not to give him offense, or whereby to be able to give him faithful counsel, or whereby to stand upon reasonable guard and caution in respect of a man's self. But to be speculative into another man to the end to know how to work him, or wind him, or govern him, proceedeth from a heart that is double and cloven, and not intire and ingenuous.

From Bacon's Advancement of Learning, part 1.

ON TEMPERANCE.

FROM TAYLOR'S SERMON * ENTITLED 'THE
HOUSE OF FEASTING.'

'Let us eat and drink, for to-morrow we die.'

1 Cor. xv. 32.

1. *Plenty, and the pleasures of the world, are no proper instruments of felicity.*
2. *Intemperance is a certain enemy to felicity.*

1st, It is an enemy to health.

2dly, A constant full table hath in it less pleasure than the temperate provisions of the virtuous, or the natural banquets of the poor.

3dly, Intemperance is an impure fountain of vice, and a direct nurse of uncleanness.

4thly, Intemperance is a destruction of wisdom.

5thly, Intemperance is a dishonour and disreputation to the person and the nature of the man.

3. *The rules and measures of temperance.*

* Sermons xv. and xvi.

PLENTY, AND THE PLEASURES OF THE WORLD,
ARE NO PROPER INSTRUMENTS OF FELI-
CITY.

HE that cannot be satisfied with common provision, hath a bigger need than he that can ; it is harder, and more contingent, and more difficult, and more troublesome, for him to be satisfied. Epicurus said, ‘ I feed sweetly upon bread and water, those sweet and easie provisions of the body, and I defy the pleasures of costly provisions.’ And the man was so confident that he had the advantage over wealthy tables, that he thought himself happy as the immortal gods : for these provisions are easie, they are to be gotten without amazing cares. No man needs to flatter, if he can live as nature did intend : *magna pars libertatis est bene moratus venter*. He need not swell his accounts, and intricate his spirit with arts of subtilty and contrivance ; he can be free from fears, and the chances of the world cannot concern him.

All our trouble is from within us ; and if a dish of lettice and a clear fountain can cool all my
heats,

heats, so that I shall have neither *thirst* nor *pride*, *lust* nor *revenge*, *envy* nor *ambition*, I am lodged in the bosom of felicity ; and indeed no men sleep so soundly as they that lay their head upon Nature's lap. For a single dish and a clean chalice lifted from the springs, can cure my hunger and thirst ; but the meat of *Ahasuerus'* feast cannot satisfy my ambition and my pride. *Nulla re egere, Dei proprium ; quam paucissimis autem, Deo proximum*, said Socrates. He therefore that hath the fewest desires and the most quiet passions, whose wants are soon provided for, and whose possessions cannot be disturbed with violent fears ; he that dwells next door to Satisfaction, and can carry his needs and lay them down where he please, this man is the happy man, and this is not to be done in great designs and swelling fortunes.

A man must labour infinitely to get more than he needs ; but to drive away thirst and hunger, a man needs not sit in the field of the oppressed poor, nor lead armies, nor break his sleep, *contumeliosam humanitatem pati*, and to suffer shame, and danger, and envy, and affront,

front, and all the retinue of Infelicity. If men did but know what felicity dwells in the cottage of a vertuous poor man, how sound he sleeps, how quiet his breast, how composed his mind, how free from care, how easie his provision, how healthful his morning, how sober his night, how moist his mouth, how joyful his heart, they would never admire the noises and the diseases of the throng of passions, and the violence of unnatural appetites, that fill the houses of the luxurious and the hearts of the ambitious.

The private life, that which is freest from tumult and vanity, noise and luxury, business and ambition, nearest to nature and a just entertainment to our necessities ; that life is nearest to felicity. Therefore despise the swellings and the diseases of a disordered life, and a proud vanity ; be troubled for no outward thing beyond its merit ; enjoy the present temperately, and you cannot chuse but be pleased to see that you have so little share in the follies and miseries of the intemperate world.

INTEMPERANCE IS AN ENEMY TO HEALTH.

Health is the opportunity of wisdom, the fairest scene of religion, the advantages of the glorifications of God, the charitable ministeries to men ; it is a state of joy and thanksgiving, and in every of its periods feels a pleasure from the blessed emanations of a merciful Providence. The world does not minister, does not feel a greater pleasure than to be newly delivered from the racks of the gratings of the stone, and the torments and convulsions of a sharp cholick ; and no organs, no harp, no lute can sound out the praises of the Almighty Father so spritely as the man that rises from his bed of sorrows, and considers what an excellent difference he feels from the groans and intolerable accents of yesterday *.

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- * See the wretch that long has tost
 On the thorny bed of pain,
 At length regain his vigour lost,
 And breathe and walk again.
 The meanest floweret of the vale,
 The simplest note that swells the gale,
 The common sun, the air, the skies,
 To him are opening paradise.

GRAY.

When

When Cyrus had espied Astyages and his fellows coming drunk from a banquet loaden with variety of follies and filthiness, their legs failing them, their eyes red and staring, cou-sened with a moist cloud, and abused by a doubled object, their tongues full of sponges, and their heads no wiser, he thought they were *poysoned*: and he had reason; for what malignant quality can be more venomous and hurtful to a man than the effect of an intemperate goblet and a full stomach? It poysons both the soul and body. All poysons do not kill presently, and this will, in process of time, and hath formidable effects at present. But therefore methinks the temptations which men meet withal from without, are, in themselves, most unreasonable, and soonest confuted by us. He that tempts me to drink beyond my pleasure, civilly invites me to a fever, and to lay aside my reason, as the Persian women did their garments and their modesty at the end of feasts: and all the question then will be, which is the worst evil, to refuse your uncivil kindness, or to suffer a violent head-ach, or to lay up heaps big enough for an English *surfeit*. Creon, in the tragedy, said well:

moisture prepared for charnel-houses, or the sickly hospitals; but a vigorous heat, and a well proportioned radical moisture : he had enough for *health* and *study*, *philosophy* and *religion*, for the *temples* and the *academy* ; but no superfluities to be spent in groans and sickly nights.

Certain it is that no man ever repented that he rose from the table sober, healthful, and with his wits about him ; but very many have repented that they sat so long, till their bellies swelled, and their *health*, and their *virtue*, and their *God* is departed from them.

A CONSTANT FULL TABLE IS LESS PLEASANT THAN THE TEMPERATE PROVISIONS OF THE VIRTUOUS, OR THE NATURAL BANQUETS OF THE POOR.

The pleasures of a sober and temperate table are pleasures till the next day : they converse sweetly, and are of perfect temper and delicacy of spirit even the next morning. Whereas the intemperate man is forced to lie long in bed, and forget that there is a sun in the skie : he must not be call'd till he hath concocted,
and

and slept his surfeit into a truce and quiet respite : but whatsoever this man hath suffered, certain it is that the poor man's head did not ake, neither did he need the juice of poppies, or costly cordials, physicians or nurses, to bring him to his right shape again, like Apuleius's ass, with eating roses.

INTEMPERANCE IS THE NURSE OF VICE.

By faring deliciously every day, men become senseless of the evils of mankind, inapprehensive of the troubles of their brethren, unconcerned in the changes of the world, and the cries of the poor, the hunger of the fatherless, and the thirst of widows

Formidable is the state of an intemperate man, whose sin begins with *sensuality* and grows up in *folly* and *weak discourses*, and is fed by *violence*, and applauded by *fools* and *parasites*, *full bellies* and *empty heads*, *servants* and *flatterers*, whose hands are full of *flesh* and *blood*, and their *hearts* empty of *pity* and *natural compassion* ; where *religion* cannot inhabit, and the *love of God* must needs be a stranger ; whose
talk

talk is loud and trifling, injurious and impertinent, and whose employment is the same with the work of the sheep or the calf, always to eat.

INTEMPERANCE IS A PERFECT DESTRUCTION
OF WISDOM.

A full gorged belly never produced a sprightly mind. When the sun gives the sign to spread the tables, and intemperance brings in the messes, and drunkenness fills the bowls, then the man falls away, and leaves a beast in his room. A full meal is like Sisera's banquet, at the end of which there is a nail struck into a man's head: it knocks a man down, and nails his soul to the sensual mixtures of the body. For what wisdom can be expected from them whose soul dwells in clouds of meat, and floats up and down in wine, like the spilled cups which fell from their hands when they could lift them to their heads no longer?

It is a perfect shipwreck of a man; the pilot is drunk, and the helm dash'd in pieces; and the ship first reels, and, by swallowing too much, is itself swallowed up at last. The
senses

senses languish, the spark of divinity that dwells within is quenched, and the mind snorts, dead with sleep and fulness in the fouler regions of the belly. So have I seen the eye of the world looking upon a fenny bottom, and drinking up too free draughts of moisture, gathered them into a cloud, and that cloud crept about his face, and made him first look red, and then covered him with darkness and an artificial night. So is our reason at a feast. The clouds gather about the head, and, according to the method and period of the children and productions of darkness, it first grows red, and that redness turns into an obscurity, and a thick mist; and reason is lost to all use and profitableness of wise and sober discourses. Their heads are gross, their souls are emerged in matter, and drowned in the moistures of an unwholesome cloud; they are dull of hearing, slow in apprehension; and to action they are as unable as the hands of a child, who too hastily hath broken the inclosures of his first dwelling.

THE RULES AND MEASURES OF TEMPERANCE.

Every drunkard cloaths his head with a mighty scorn; and makes himself lower at that time than the meanest of his servants: the boys can laugh at him when he is led like a cripple; directed like a blind man, and speaks, like an infant, imperfect noises, lisping with a full and spongy tongue, and an empty head, and a vain and foolish heart: so cheaply does he part with his honour for drink or loads of meat; for which honour he is ready to die rather than hear it to be disparaged by another; when himself destroys it as bubbles perish with the breath of children. Do not the laws of all wise nations mark the drunkard for a fool, with the meanest and most scornful punishment? and is there any thing in the world so foolish as a man that is drunk? But, good God! what an intolerable sorrow hath seized upon great portions of mankind, that this folly and madness should possess the greatest spirits and wittiest men, the best company, the most sensible of the word *honour*, and the most jealous of losing the *shadow*, and the most careless of
the

the *thing* ! Is it not a horrid thing, that a wise, or a crafty, a learned or a noble person should dishonour himself as a fool, destroy his body as a murderer, lessen his estate as a prodigal, disgrace every good cause that he can pretend to by his relation, and become an appellative of scorn, a scene of laughter or derision,—*and all*, for the reward of forgetfulness and madness? for there are in immoderate drinking no other pleasures.

I end with the saying of a wise man : He is fit to sit at the table of the Lord, and to feast with saints, who moderately uses the creatures which God hath given him : But he that despises even lawful pleasures, shall not only sit and feast with God, but reign together with him, and partake of his glorious kingdom.

ON HUMILITY.

HUMILITY is the great ornament and jewel of christian religion, that whereby it is distinguished from all the wisdom of the world; it not having been taught by the wise men of the gentiles, but first put into a discipline, and made part of a religion, by our Lord Jesus Christ, who propounded himself imitable by his disciples so signally in nothing as in the twin-sisters of Meekness and Humility. "Learn of me, for I am meek and humble, and ye shall find rest unto your souls."

For all the world, all that we are, and all that we have, our bodies and our souls, our actions and our sufferings, our conditions at home, our accidents abroad, our many sins, and our seldom virtues, are as so many arguments to make our souls dwell low in the deep valleys of humility.

Taylor's Holy Living, chap. 2. sect. 4.

THE ADVANTAGES OF LEARNING *.

The following is an Analysis of this Subject.

- I. Learning relieves man's afflictions which arise from nature.
- II. Learning represses the inconveniencies which grow from man to man.
- III. There is a concurrence between learning and military virtue.
- IV. Learning improves private virtues.
 1. Learning takes away the wildness, and barbarism, and fierceness of men's minds.
 2. Learning takes away all levity, temerity, and insolency.
 3. Learning takes away vain admiration.
 4. Learning takes away or mitigates the fear of death or adverse fortune.
 5. Learning disposes the constitution of the mind not to be fixed or settled in the defects thereof, but still to be capable and susceptible of growth and reformation.
 6. *Veritas* and *bonitas* differ but as the seal and the print: for Truth prints Goodness, and they be the clouds of error which descend in the storms of passions and perturbations.
- V. Learning is the greatest of all powers.
- VI. Learning advances fortune.
- VII. The pleasure and delight of learning surpasses all other pleasure in nature.
- VIII. Learning insures immortality.

THE

LEARNING RELIEVES MAN'S AFFLICTIONS
WHICH ARISE FROM NATURE.

Amongst the heathens founders and uniters of states and cities, lawgivers, extirpers of tyrants, fathers of the people, and other eminent persons in civil merit, were honoured but with the titles of worthies or demy-gods; such as were Hercules, Theseus, Minos, Romulus, and the like: on the other side, such as were inventors and authors of new arts, endowments, and commodities towards man's life, were ever

* *Lord Bacon's Work on the Advancement of Learning*
is divided as follows:

- I. The excellence of learning and the merit of disseminating it.
 - 1. Objections to learning.
 - 2. Advantages of learning. A.
- II. What has been done for the advancement of learning, and what is omitted.
 - 1. Preliminary considerations respecting Universities, Libraries & Learned Men.
 - 2. Division of learning.
 - 1. History.
 - 2. Poetry.
 - 3. Philosophy.

The above extract is taken from the part marked A.

conse-

consecrated amongst the gods themselves; as was Ceres, Bacchus, Mercurius, Apollo, and others, and justly; for the merit of the former is confined within the circle of an age or a nation, and is like fruitful showers, which, though they be profitable and good, yet serve but for that season, and for a latitude of ground where they fall: but the other is indeed like the benefits of heaven, which are permanent and universal. The former again is mix'd with strife and perturbation, but the later hath the true character of divine presence, coming in *auraleni*, without noise or agitation.

LEARNING REPRESSES THE INCONVENIENCIES
WHICH GROW FROM MAN TO MAN.

Neither is certainly that other merit of learning, in repressing the inconveniencies which grow from man to man, much inferior to the former, of relieving the necessities which arise from nature; which merit was lively set forth by the ancients in that feigned relation of Orpheus's theatre, where all beasts and birds assembled; and forgetting their several appetites, some of prey, some of game, some of quarrel,

quarrel, stood all sociably together, listening unto the airs and accords of the harp: the sound whereof no sooner ceased, or was drowned by some louder noise, but every beast returned to his own nature; wherein is aptly described the nature and condition of men, who are full of savage and unreclaimed desires of profit, of lust, of revenge; which as long as they give ear to precepts, to laws, to religion, sweetly touched with eloquence and persuasion of books, of sermons, of harangues, so long is society and peace maintained: but if these instruments be silent, or that sedition and tumult make them not audible, all things dissolve into anarchy and confusion*.

But this appeareth more manifestly when kings themselves, or persons of authority under them, or other governours in commonwealths and popular estates are endued with learning. For although he might be thought partial to his own profession, that said, "Then should people and estates be happy, when either kings were philosophers, or philosophers kings;" yet so much is verified by experience, that under wise and learned princes and governours, there

* See ante, page 33.

have been ever the best times; for howsoever kings may have their imperfections in their passions and customs; yet if they be illuminate by learning, they have those notions of religion, policy, and morality, which do preserve them, and refrain them from all ruinous and peremptory errors and excesses, whispering evermore in their ears, when counsellors and servants stand mute and silent: and senators or counsellors likewise which be learned do proceed upon more safe and substantial principles, than counsellors which are only men of experience; the one sort keeping dangers afar off, whereas the other discover them not till they come near hand, and then trust to the agility of their wit to ward or avoid them.

Which felicity of times, under learned princes, (to keep still the law of brevity, by using the most eminent and selected examples) doth best appear in the age which passed from the death of Domitianus the emperor, until the reign of Commodus; comprehending a succession of six princes, all learned, or singular favourers and advancers of learning; which age, for temporal respects, was the most happy and flourishing that ever the Roman empire
(which

(which then was a model of the world) enjoyed *.

But for a tablet or picture of smaller volume, in my judgment the most excellent is that of queen Elizabeth; a prince, that if Plutarch were now alive to write lives by parallels, would trouble him, I think, to find for her a parallel amongst women. This lady was endued with learning in her sex singular, and rare even amongst masculine princes; whether we speak of learning, of language, or of science modern or ancient, divinity or humanity; and unto the very last year of her life she accustomed to appoint set hours for reading; scarcely any young student in an university more daily or more duly. As for her government, I assure my self I shall not exceed, if I do affirm that this part of the island never had forty-five years of better times; and yet not through the calmness of the season, but through the wisdom of her regiment.

For if there be considered of the one side the truth of religion established; the constant peace and security; the good administration of justice; the temperate use of the prero-

* The instances of the felicity during the times of these emperors are fully stated in Bacon.

gative, not slacken'd, nor much strained; the flourishing state of learning, sortable to so excellent a patroness; the convenient estate of wealth and means, both of crown and subject; the habit of obedience, and the moderation of discontents: and there be considered on the other side, the differences of religion, the troubles of neighbour countries, the ambition of Spain, and opposition of Rome; and then, that she was solitary, and of her self: these things, I say, considered; as I could not have chosen an instance so recent and so proper, so I suppose I could not have chosen one more remarkable or eminent to the purpose now in hand, which is concerning the conjunction of learning in the prince with felicity in the people.

THERE IS A CONCURRENCE BETWEEN LEARNING AND MILITARY VIRTUE.

Neither hath learning an influence and operation only upon civil merit and moral virtue, and the arts or temperature of peace and peaceable government, but likewise it hath no less power and efficacy in inablement towards martial and military virtue and prowess; as may be notably represented in the examples of
Alexander

Alexander the Great, and Cæsar the dictator, mentioned before, but now in fit place to be resumed, of whose virtues and acts in war there needs no note or recital, having been the wonders of time in that kind: but of their affections towards learning, and perfections in learning, it is pertinent to say somewhat.

Alexander was bred and taught under Aristotle the great philosopher, who dedicated divers of his books of philosophy unto him: he was attended with Callisthenes, and divers other learned persons that followed him in camp throughout his journeys and conquests. What price and estimation he had learning in doth notably appear in these three particulars: *first*, in the envy he used to express that he bore towards Achilles in this, that he had so good a trumpet of his praises as Homer's verses: *secondly*, in the judgment or solution he gave touching that precious cabinet of Darius which was found amongst his jewels, whereof question was made, what thing was worthy to be put into it, and he gave his opinion for Homer's works: *thirdly*, in his letter to Aristotle, after he had set forth his books of nature, wherein he expostulateth with him for publishing the

secrets or mysteries of philosophy, and gave him to understand that himself esteemed it more to excel other men in learning and knowledge than in power and empire. And what use he had of learning doth appear, or rather shine, in all his speeches and answers, being full of science and use of science, and that in all variety.

And herein again it may seem a thing scholastical and somewhat idle, to recite things that every man knoweth; but yet, since the argument I handle leadeth me thereunto, I am glad that men shall perceive I am as willing to flatter (if they will so call it) an Alexander, or a Cæsar, or an Antoninus, that are dead many hundred years since, as any that now liveth; for it is the displaying of the glory of learning in sovereignty that I propound to myself, and not an humour of declaiming any man's praises. Observe then the speech he used of Diogenes, and see if it tend not to the true estate of one of the greatest questions of moral philosophy; whether the enjoying of outward things or the contemning of them be the greatest happiness? for when he saw Diogenes so perfectly contented with so little,
he

he said to those that mocked at his condition ;
 “ Were I not Alexander, I would wish to be
 Diogenes.” But Seneca inverteth it, and saith,
Plus erat, quod hic nollet accipere, quam quod
ille posset dare. There were more things which
 Diogenes would have refused than those were
 which Alexander could have given or enjoyed.

Observe again that speech which was usual
 with him, “ That he felt his mortality chiefly in
 two things, sleep and lust,” and see if it were
 not a speech extracted out of the depth of
 natural philosophy, and liker to have come out
 of the mouth of Aristotle, or Democritus, than
 from Alexander.

See again that speech of humanity and poesy,
 when, upon the bleeding of his wounds, he
 called unto him one of his flatterers, that was
 wont to ascribe to him divine honour, and said,
 “ Look, this is very blood; this is not such
 liquor as Homer speaketh of, which ran from
 Venus’s hand when it was pierced by Dio-
 medes.”

See likewise his readiness in reprehension of
 logick in the speech he used to Cassander,
 upon a complaint that was made against his
 father Antipater: for when Alexander hap-
 pen’d

pen'd to say, "Do you think these men would have come from so far to complain, except they had just cause of grief?" And Cassander answered, "Yea, that was the matter, because they thought they should not be disproved." Said Alexander, laughing, "See the subtilties of Aristotle, to take a matter both ways, *pro et contra*, &c."

But note again how well he could use the same art which he reprehended to serve his own humour, when bearing a secret grudge to Callisthenes, because he was against the new ceremony of his adoration: feasting one night, where the same Callisthenes was at the table, it was moved by some after supper, for entertainment sake, that Callisthenes, who was an eloquent man, might speak of some theme or purpose at his own choice, which Callisthenes did: chusing the praise of the Macedonian nation for his discourse, and performing the same with so good manner as the hearers were much ravished: whereupon Alexander, nothing pleased, said, "It was easy to be eloquent upon so good a subject. But," saith he, "turn your style, and let us hear what you can say against us:" which Callisthenes presently

sently undertook, and did it with that sting and life, that Alexander interrupted him, and said, "The goodness of the cause made him eloquent before, and despight made him eloquent then again."

Consider farther, for tropes of rhetorick, that excellent use of a metaphor or translation wherewith he taxed Antipater, who was an imperious and tyrannous governor: for when one of Antipater's friends commended him to Alexander for his moderation, that he did not degenerate as his other lieutenants did into the Persian pride in use of purple, but kept the ancient habit of Macedon, of black: "True," saith Alexander, "but Antipater is all purple within." Or that other, when Parmenio came to him in the plain of Arbela, and shewed him the innumerable multitude of his enemies, especially as they appeared by the infinite number of lights as it had been a new firmament of stars, and thereupon advised him to assail them by night: whereupon he answered, "That he would not steal the victory."

For matter of policy, weigh that significant distinction so much in all ages embraced, that he made between his two friends Hephæstion

and Craterus, when he said, "That the one loved Alexander, and the other loved the king:" describing the principal difference of princes' best servants, that some in affection love their person, and others in duty love their crown.

Weigh also that excellent taxation of an error ordinary with counsellors of princes, that they counsel their masters according to the model of their own mind and fortune, and not of their masters, when upon Darius's great offers, Parmenio had said, "Surely I would accept these offers, were I as Alexander:" Saith Alexander, "So would I, were I as Parmenio."

Lastly, weigh that quick and acute reply which he made when he gave so large gifts to his friends and servants, and was asked what he did reserve to himself, and he answered, "Hope." Weigh, as I say, whether he had not cast up his account right, because hope must be the portion of all that resolve upon great enterprizes. For this was Cæsar's portion when he went first into Gaul, his estate being then utterly overthrown with largesses. And this was likewise the portion of that noble prince,
how-

howsoever transported with ambition, Henry duke of Guise, of whom it was usually said, that he was the greater usurer in France, because he had turned all his estate into obligations.

To conclude, therefore; as certain criticks are used to say hyperbolically "That if all sentences were lost they might be found in Virgil," so certainly this may be said truly, there are the prints and footsteps of all learning in those few speeches which are reported of this prince: the admiration of whom, when I consider him not as Alexander the Great, but as Aristotle's scholar, hath carried me too far.

As for Julius Cæsar, the excellency of his learning needeth not to be argued from his education, or his company, or his speeches, but in a farther degree doth declare it self in his writings and works, whereof some are extant and permanent, and some unfortunately perished. For first we see there is left unto us that excellent history of his own wars, which he entitled only a commentary, wherein all succeeding times have admired the solid weight of matter, and the real passages, and lively images of actions and persons expressed in the
greatest

greatest propriety of words and perspicuity of narration that ever was; which, that it was not the effect of a natural gift, but of learning and precept, is well witnessed by that work of his, entitled, *De Analogia*, being a grammatical philosophy, wherein he did labour to make this same *vox ad placitum*, to become *vox ad licitum*; and to reduce custom of speech to congruity of speech, and took as it were the picture of words from the life of reason.

So we receive from him, as a monument both of his power and learning, the then reformed computation of the year, well expressing, that he took it to be as great a glory to himself to observe and know the law of the heavens, as to give law to men upon the earth.

So likewise in that book of his, *Anticato*, it may easily appear that he did aspire as well to victory of wit as victory of war; undertaking therein a conflict against the greatest champion with the pen that then lived, Cicero the orator.

So again in his book of *Apophthegms* which he collected, we see that he esteemed it more honour to make himself but a pair of tables, to take the wise and pithy words of others, than

than to have every word of his own to be made an apophthegm, or an oracle; as vain princes, by custom of flattery, pretend to do. And yet if I should enumerate divers of his speeches, as I did those of Alexander: they are truly such as Solomon noteth, when he saith, *Verba sapientum tanquam aculei, et tanquam clavi in altum defixi*; whereof I will only recite three, not so delectable for elegancy, but admirable for vigour and efficacy.

As first, it is reason he be thought a master of words, that could with one word appease a mutiny in his army, which was thus: The Romans, when their generals did speak to their army, did use the word *milites*; but when the magistrates spake to the people, they did use the word *Quirites*. The soldiers were in tumult, and seditiously prayed to be cashiered; not that they so meant, but by expostulation thereof, to draw Cæsar to other conditions; wherein he being resolute not to give way, after some silence, he began his speech: *Ego, Quirites*, which did admit them already cashiered; wherewith they were so surprized, crossed and confused, as they would not suffer him to go on in his speech, but relinquished

their demands, and made it their suit to be again called by the name of *milites*.

The second speech was thus: Cæsar did extremely affect the name of king; and some were set on as he passed by, in popular acclamation to salute him king: whereupon finding the cry weak and poor, he put it off thus, in a kind of jest, as if they had mistaken his surname; *Non rex sum, sed Cæsar*; a speech, that if it be searched, the life and fulness of it can scarcely be expressed: for first it was a refusal of the name, but yet not serious: Again, it did signify an infinite confidence and magnanimity, as if he presumed Cæsar was the greater title, as by his worthiness it is come to pass till this day; but chiefly, it was a speech of great allurements toward his own purpose; as if the state did strive with him but for a name, whereof mean families were vested; for *Rex* was a surname with the Romans, as well as King is with us.

The last speech which I will mention was used to Metellus; when Cæsar, after war declared, did possess himself of the city of Rome, after which time entering into the inner treasury to take the money there accumulated,

Metellus

Metellus being tribune forbad him: whereto Cæsar said, "That if he did not desist, he would lay him dead in the place." And presently taking himself up, he added; "Young man, it is harder for me to speak it than to do it:" *Adolescens, durius est mihi hoc dicere quam facere.* A speech compounded of the greatest terror and greatest clemency that could proceed out of the mouth of man.

But to return and conclude with him: it is evident himself knew well his own perfection in learning, and took it upon him, as appeared, when upon occasion that some spake, what a strange resolution it was in Lucius Sylla, to resign his dictatorship; he scoffing at him, to his own advantage, answered, "That Sylla could not skill of letters, and therefore knew not how to dictate."

And here it were fit to leave this point, touching the concurrence of military virtue and learning, (for what example should come with any grace, after those two of Alexander and Cæsar?) were it not in regard of the rareness of circumstance, that I find in one other particular, as that which did so suddenly pass from extreme scorn to extreme wonder: and it is

of

of Xenophon the philosopher, who went from Socrates's school into Asia, in the expedition of Cyrus the younger, against king Artaxerxes. This Xenophon at that time was very young, and never had seen the wars before; neither had any command in the army, but only followed the war as a voluntary, for the love and conversation of Proxenus his friend: he was present when Falinus came in message from the great king to the Grecians, after that Cyrus was slain in the field, and they a handful of men left to themselves in the midst of the king's territories, cut off from their countrey by many navigable rivers, and many hundred miles. The message imported that they should deliver up their arms and submit themselves to the king's mercy. To which message before answer was made, divers of the army conferred familiarly with Falinus: and amongst the rest Xenophon happen'd to say: "Why, Falinus, we have now but these two things left, our arms and our virtue; and if we yield up our arms, how shall we make use of our virtue?" Whereto Falinus, smiling on him, said, "If I be not deceived, young gentleman, you are an Athenian, and I believe you study

philosophy, and it is pretty that you say; but you are much abused, if you think your virtue can withstand the king's power." Here was the scorn: the wonder followed; which was, that this young scholar or philosopher, after all the captains were murdered in parly by treason, conducted those ten thousand foot, through the heart of all the king's high countreys from Babylon to Græcia in safety, in despight of all the king's forces, to the astonishment of the world, and the encouragement of the Græcians in times succeeding to make invasion upon the kings of Persia; as was after purposed by Jason the Thessalian, attempted by Agesilaus the Spartan, and atchieved by Alexander the Macedonian, all upon the ground of the act of that young scholar.

LEARNING IMPROVES PRIVATE VIRTUES.

To proceed now from imperial and military virtue, to moral and private virtue: first, it is an assured truth which is contained in the verses;

*Scilicet ingenuas didicisse fideliter artes,
Emollit mores, nec sinit esse feros.*

It taketh away the wildness and barbarism and fierceness of mens minds; but indeed the
accent

accent had need be upon *fideliter*: for a little superficial learning doth rather work a contrary effect. It taketh away all levity, temerity and insolency, by copious suggestion of all doubts and difficulties, and acquainting the mind to balance reasons on both sides, and to turn back the first offers and conceits of the mind, and to accept of nothing but examined and tried. It taketh away vain admiration of any thing, which is the root of all weakness: For all things are admired, either because they are new, or because they are great. For novelty, no man that wadeth in learning or contemplation throughly, but will find that printed in his heart, *Nil novi super terram*. Neither can any man marvel at the play of puppets that goeth behind the curtain, and adviseth well of the motion. And for magnitude, as Alexander the Great, after that he was used to great armies, and the great conquests of the spacious provinces in Asia, when he received letters out of Greece of some fights and services there, which were commonly for a passage or a fort, or some walled town at the most, he said, "It seemed to him that he was advertised of the battles

cles of the frogs and the mice that the old tales went of."

So certainly, if a man meditate upon the universal frame of nature, the earth with men upon it (the divineness of souls excepted) will not seem much other than an ant-hill, whereas some ants carry corn, and some carry their young; and some go empty, and all to and fro a little heap of dust. It taketh away or mitigateth fear of death, or adverse fortune; which is one of the greatest impediments of virtue, and imperfections of manners. For if a man's mind be deeply seasoned with the consideration of the mortality and corruptible nature of things, he will easily concur with Epictetus, who went forth one day and saw a woman weeping for her pitcher of earth that was broken; and went forth the next day and saw a woman weeping for her son that was dead; and thereupon said, *Heri vidi fragilem frangi, hodie vidi mortalem mori*. And therefore Virgil did excellently and profoundly couple the knowledge of causes and the conquests of all fears together, as *concomitantia*:

*Felix qui potuit rerum cognoscere causas,
Quique metus omnes et inexorabile fatum
Subjecit pedibus, strepitumque Acherontis arari.*

It were too long to go over the particular remedies which learning doth minister to all the diseases of the mind, sometimes purging the ill humours, sometimes opening the obstructions, sometimes helping digestion, sometimes encreasing appetite, sometimes healing the wound and exulcerations thereof, and the like; and therefore I will conclude with that which hath *rationem totius*, which is, that it disposeth the constitution of the mind not to be fixed or settled in the defects thereof, but still to be capable and susceptible of growth and reformation. For the unlearned man knows not what it is to descend into himself, or to call himself to account; nor the pleasure of that *suavissima vita, indies sentire se fieri meliorem*. The good parts he hath, he will learn to shew to the full, and use them dextrously, but not much to encrease them. The faults he hath, he will learn how to hide and colour them, but not much to amend them: like an ill mower, that mows on still, and never whets his scythe; whereas with the learned man it fares otherwise, that he doth ever intermix the correction and amendment of his mind with the use and employment thereof. Nay farther in
 general

general and in sum, certain it is that *veritas* and *bonitas* differ but as the seal and the print: for truth prints goodness, and they be the clouds of error which descend in the storms of passions and perturbations.

LEARNING IS POWER.

From moral virtue let us pass on to matter of power and commandment, and consider whether in right reason there be any comparable with that wherewith knowledge investeth and crowneth man's nature. We see the dignity of the commandment is according to the dignity of the commanded: to have commandment over beasts, as herdmen have, is a thing contemptible; to have commandment over children, as school-masters have, is a matter of small honour; to have commandment over galley-slaves, is a disparagement rather than an honour. Neither is the commandment of tyrants much better over people which have put off the generosity of their minds: and therefore it was ever holden that honours in free monarchies and commonwealths had a sweetness more than in tyrannies,

nies, because the commandment extendeth more over the wills of men, and not only over their deeds and services. And therefore when Virgil putteth himself forth to attribute to Augustus Cæsar the best of human honours, he doth it in these words :

Victorque volentes

Per populos dat jura, riamque affectat Olympo.

But yet the commandment of knowledge is yet higher than the commandment over the will; for it is a commandment over the reason, belief and understanding of man, which is the highest part of the mind, and giveth law to the will it self: for there is no power on earth which setteth up a throne or chair of state in the spirits and souls of men, and in their cogitations, imaginations, opinions and beliefs, but knowledge and learning. And therefore we see the detestable and extreme pleasure that arch-hereticks, and false prophets, and impostors are transported with, when they once find in themselves that they have a superiority in the faith and conscience of men; so great, as, if they had once tasted of it, it is seldom seen that any torture or persecution can make them relinquish or abandon it. But as this is
that

that which the author of the *Revelation* calleth the depth or profoundness of satan, so by argument of contraries, the just and lawful sovereignty over men's understanding, by force of truth rightly interpreted, is that which approacheth nearest to the similitude of the divine rule.

LEARNING ADVANCES FORTUNE.

As for fortune and advancement, the beneficence of learning is not so confined to give fortune only to states and commonwealths, as it doth not likewise give fortune to particular persons. For it was well noted long ago, that Homer hath given more men their livings than either Sylla, or Cæsar, or Augustus ever did, notwithstanding their great largesses and donatives and distributions of lands to so many legions; and no doubt it is hard to say, whether arms or learning have advanced greater numbers. And in case of sovereignty we see, that if arms or descent have carried away the kingdom, yet learning hath carried the priesthood, which ever hath been in some competition with empire.

THE PLEASURE AND DELIGHT OF LEARNING
SURPASSES ALL OTHER PLEASURE IN
NATURE.

Again, for the pleasure and delight of knowledge and learning, it far surpasseth all other in nature: for shall the pleasures of the affections so exceed the pleasures of the senses, as much as the obtaining of desire or victory exceedeth a song or a dinner? and must not, of consequence, the pleasures of the intellect or understanding exceed the pleasures of the affections? We see in all other pleasures there is a satiety, and after they be used, their ver-dour departeth; which sheweth well they be but deceits of pleasure, and not pleasures; and that it was the novelty which pleased, and not the quality: and therefore we see that voluptuous men turn friars, and ambitious princes turn melancholy. But of knowledge there is no satiety*, but satisfaction and appetite are perpetually interchangeable; and therefore appeareth to be good in it self simply, without

* A perpetual feast of nectar'd sweets,
Where no crude surfeit reigns.

fallacy or accident. Neither is that pleasure of small efficacy and contentment to the mind of man, which the poet Lucretius describeth elegantly,

Suave mari magno, turbantibus æquora ventis, &c.

“It is a view of delight,” saith he, “to stand or walk upon the shore side, and to see a ship tossed with tempest upon the sea, or to be in a fortified tower, and to see two battels join upon a plain. But it is a pleasure incomparable for the mind of man to be settled, landed, and fortified in the certainty of truth, and from thence to descry and behold the errors, perturbations, labours and wanderings up and down of other men.”

LEARNING INSURES IMMORTALITY*.

Lastly, leaving the vulgar arguments—that by learning man excelleth man in that wherein man excelleth beasts; that by learning man ascendeth to the heavens and their motions, where in body he cannot come, and the like :

* Moreover by the means of her I shall obtain immortality.

Wisdom of Solomon, viii. 13.

let us conclude with the dignity and excellency of knowledge and learning, in that whereunto man's nature doth most aspire, which is immortality or continuance; for to this tendeth generation, and raising of houses and families; to this tend buildings, foundations and monuments; to this tendeth the desire of memory, fame and celebration, and in effect the strength of all other human desires. We see then how far the monuments of wit and learning are more durable than the monuments of power, or of the hands. For have not the verses of Homer continued twenty five hundred years, or more, without the loss of a syllable or letter; during which time, infinite palaces, temples, castles, cities, have been decayed and demolished? It is not possible to have the true pictures or statues of Cyrus, Alexander, Cæsar; no, nor of the kings or great personages of much later years; for the originals cannot last, and the copies cannot but lose of the life and truth. But the images of men's wits and knowledges remain in books exempted from the wrong of time, and capable of perpetual renovation. Neither are they fitly to be called images because they generate still,
and

and cast their seeds in the minds of others, provoking and causing infinite actions and opinions in succeeding ages : so that if the invention of the ship was thought so noble, which carrieth riches and commodities from place to place, and consociateth the most remote regions in participation of their fruits,—how much more are letters to be magnified, which as ships pass through the vast seas of time, and make ages so distant to participate of the wisdom, illuminations and inventions, the one of the other? Nay, farther we see, some of the philosophers which were least divine, and most immersed in the senses, and denied generally the immortality of the soul; yet came to this point, that whatsoever motions the spirit of man could act and perform without the organs of the body, they thought might remain after death, which were only those of the understanding, and not of the affection; so immortal and incorruptible a thing did knowledge seem unto them to be. But we that know, by divine revelation, that not only the understanding, but the affections purified; not only the spirit, but the body changed, shall be advanced to immortality, do disclaim in these rudiments

of the senses. But it must be remember'd both in this last point, and so it may likewise be needful in other places, that in probation of the dignity of knowledge or learning, I did in the beginning separate divine testimony from human, which method I have pursued, and so handled them both apart.

Nevertheless I do not pretend, and I know it will be impossible for me by any pleading of mine, to reverse the judgment, either of Esop's cock that preferred the barleycorn before the gem; or of Midas, that being chosen judge between Apollo president of the muses, and Pan god of the flocks, judged for plenty; or of Paris, that judged for beauty and love against wisdom and power; or of Agrippina, *occidat matrem, modo imparet*; that preferred empire with any condition never so detestable; or of Ulysses, *qui vetulam prætulit immortalitati*, being a figure of those which prefer custom and habit before all excellency, or of a number of the like popular judgments. For these things must continue as they have been: but so will that also continue, whereupon learning hath ever relied, and which faileth not: *Justificata est sapientia a filiis suis.*

OF THE PRESENCE OF GOD.

GOD is every where present by his power. He rolls the orbs of heaven with his hand, he fixes the earth with his foot, he guides all the creatures with his eye, and refreshes them with his influence : he makes the powers of hell to shake with his terrours, and binds the devils with his word, and throws them out with his command, and sends the angels on embassies with his decrees : he hardens the joints of infants, and confirms the bones when they are fashioned beneath secretly in the earth. He it is that assists at the numerous productions of fishes, and there is not one hollowness in the bottom of the sea, but he shews himself to be lord of it, by sustaining there the creatures that come to dwell in it : and in the wilderness, the bittern and the stork, the dragon and the satyre, the unicorn and the elk, live upon his provisions, and revere his power, and feel the force of his almightiness.

Let every thing you see represent to your spirit the presence, the excellency, and the power of God, and let your conversation with the creatures lead you unto the Creator, for so

shall your actions be done more frequently with an actual eye to God's presence, by your often seeing him in the glass of the creation. In the face of the sun you may see God's beauty ; in the fire you may feel his heat warming ; in the water his gentleness to refresh you : it is the dew of heaven that makes your field give you bread.

Taylor's Holy Living, chap. i. sect. 3.

ON IDLE CURIOSITY.

COMMONLY curious persons, or (as the apostle's phrase is) busie-bodies, are not solicitous or inquisitive into the beauty and order of a well governed family, or after the vertues of an excellent person ; but if there be any thing for which men keep locks and bars and porters, things that blush to see the light, and either are shameful in manners, or private in nature, these things are their care and their business. But if great things will satisfie our inquiry,—the course of the sun and moon, the spots in their faces, the firmament of heaven
and

and the supposed orbs, the ebbing and flowing of the sea, are work enough for us: or, if this be not, let him tell me whether the number of the stars be even or odd, and when they began to be so; since some ages have discovered new stars which the former knew not, but might have seen if they had been where now they are fixed. If these be too troublesome, search lower, and tell me why this turf this year brings forth a daisie, and the next year a plantane; why the apple bears his seed in his heart and wheat bears it in his head: let him tell why a graft taking nourishment from a crab-stock shall have a fruit more noble than its nurse and parent: let him say why the best of oil is at the top, the best of wine in the middle, and the best of honey at the bottom, otherwise than it is in some liquors that are thinner, and in some that are thicker. But these things are not such as please busie-bodies; they must feed upon tragedies, and stories of misfortunes and crimes: and yet tell them ancient stories of the ravishment of chaste maidens, or the debauchment of nations, or the extream poverty of learned persons, or the persecutions of the old saints, or the changes of government, and sad accidents.

accidents happening in royal families amongst the Arsacidæ, the Cæsars, the Ptolemies, these were enough to scratch the itch of knowing sad stories: but unless you tell them something sad and new, something that is done within the bounds of their own knowledge or relation, it seems tedious and unsatisfying; which shews plainly it is an evil spirit: Envy and idleness married together, and begot curiosity. Therefore Plutarch rarely well compares curious and inquisitive ears to the execrable gates of cities, out of which only malefactors, and hangmen, and tragedies pass, nothing that is chaste or holy.

Taylor's Holy Living, chap. ii. sect. 5.

ON CONTENT.

SINCE all the evil in the world consists in the disagreeing between the object and the appetite, as when a man hath what he desires not, or desires what he hath not, or desires amiss; he that composes his spirit to the present accident hath variety of instances for his vertue, but none to trouble him, because his desires enlarge
not

not beyond his present fortune : and a wise man is placed in the variety of chances, like the nave or centre of a wheel in the midst of all the circumvolutions and changes of posture, without violence or change, save that it turns gently in compliance with its changed parts, and is indifferent which part is up, and which is down; for there is some vertue or other to be exercised whatever happens,—either patience or thanksgiving, love or fear, moderation or humility, charity or contentedness.

It conduces much to our content, if we pass by those things which happen to our trouble, and consider that which is pleasing and prosperous; that, by the representation of the better, the worse may be blotted out.

It may be thou art entred into the cloud which will bring a gentle shower to refresh thy sorrows.

I am fallen into the hands of publicans and sequestrators, and they have taken all from me : what now ? let me look about me. They have left me the sun and moon, fire and water, a loving wife, and many friends to pity me, and some to relieve me, and I can still discourse ;

course; and, unless I list, they have not taken away my merry countenance, and my chearful spirit, and a good conscience: they still have left me the providence of God, and all the promises of the gospel, and my religion, and my hopes of heaven, and my charity to them too: and still I sleep and digest, I eat and drink, I read and meditate, I can walk in my neighbour's pleasant fields, and see the varieties of natural beauties, and delight in all that in which God delights, that is, in vertue and wisdom, in the whole creation, and in God himself.

If thy coarse robe trouble thee, remember the swaddling-cloths of Jesus; if thy bed be uneasie, yet is it not worse than his manger; and it is no sadness to have a thin table, if thou callest to mind that the king of heaven and earth was fed with a little breast-milk: and yet besides this he suffered all the sorrows which we deserved.

Taylor's Holy Living, chap. ii. sect. 6.

OF THE DIFFERENT MOTIVES FOR ACQUIRING KNOWLEDGE.

MEN have entered into a desire of learning and knowledge sometimes upon a natural curiosity and inquisitive appetite: sometimes to entertain their minds with variety and delight: sometimes for ornament and reputation, and sometimes to enable them to victory of wit and contradiction: and most times for lucre and profession: and seldom sincerely to give a true account of their gift of reason to the benefit and use of man. As if there were sought in knowledge a couch whereupon to rest a searching and restless spirit: or a terrass for a wandering and variable mind to walk up and down with a fair prospect: or a tower of state for a proud mind to rest itself upon: or a fort or commanding ground for strife and contention: or a shop for profit or sale: and not a rich store-house for the glory of the Creator, and the relief of man's estate.

Bacon's Advancement of Learning.

MISCELLANEOUS.

The wit and mind of man, if it work upon matter, which is the contemplation of the creatures of God, worketh according to the stuff, and is limited thereby; but if it work upon itself, as the spider worketh his web, then it is endless, and brings forth indeed cobwebs of learning, admirable for the fineness of thread and work, but of no substance or profit.

Alchemy may be compared to Æsop's husbandman, who, when he died, told his sons he had left unto them gold buried under ground in his vineyard: and they digged over all the ground, and gold they found none: but by reason of their stirring and digging the mould about the roots of their vines, they had a great vintage the year following. So assuredly the search and stir to make gold hath brought to light a great number of good and fruitful inventions, and experiments, as well for the disclosing of nature as for the use of man's life*. Authors shou'd be considered as con-

* See The Progress of the Science of Astronomy in Adam Smith's Posthumous Works.

Nothing tends so much to the corruption of science as to suffer it to stagnate: these waters must be troubled before they can exert their virtues.

BURKE.

suls to give advice, and not as dictators that their words should stand.

In the ceremonial law of Moses there is, besides the theological sense, much aspersion of philosophy; as in the law of the leprosy, where it is said "If the whiteness overspread the flesh, the patient may pass abroad for clean: but if there be any whole flesh remaining, he is to be shut up for unclean." One of the rabbins noteth a principle of moral philosophy, that men abandoned to vice do not so much corrupt manners as those that are half good and half evil.

Bacon's Advancement of Learning.

ON ANGER.

In contentions be always passive, never active,—upon the defensive, not the assaulting part; and then also give a gentle answer, receiving the furies and indiscretions of the other like a stone into a bed of moss and soft compliance; and you shall find it sit down quietly: whereas anger and violence make the contention loud and long, and injurious to both the parties.

Consider that anger is a professed enemy to counsel; it is a direct storm, in which no man
can

can be heard to speak or call from without : for if you counsel gently, you are despised ; if you urge it and be vehement, you provoke it more. Be careful therefore to lay up beforehand a great stock of reason and prudent consideration, that, like a besieged town, you may be provided for, and be defensible from within, since you are not likely to be relieved from without. Anger is not to be suppressed but by something that is as inward as it self, and more habitual. To which purpose add, that of all passions it endeavours most to make reason useless. That it is an universal poison, of an infinite object : for no man was ever so amorous as to love a toad, none so envious as to repine at the condition of the miserable, no man so timorous as to fear a dead bee ; but anger is troubled at every thing, and every man, and every accident, and therefore unless it be suppressed, it will make a man's condition restless. If it proceeds from a great cause, it turns to fury ; if from a small cause, it is peevishness : and so is always either terrible or ridiculous. It makes a man's body monstrous, deformed, and contemptible, the voice horrid, the eyes cruel, the face pale or fiery, the gait fierce,

fierce, the speech clamorous and loud. It is neither manly nor ingenuous. It proceeds from softness of spirit and pusillanimity ; which makes that women are more angry than men, sick persons more than healthful, old men more than young, unprosperous and calamitous people than the blessed and fortunate. It is a passion fitter for flies and insects than for persons professing nobleness and bounty. It is troublesome not only to those that suffer it, but to them that behold it : there being no greater incivility of entertainment than for the cook's fault, or the negligence of the servants, to be cruel, or outrageous, or unpleasant in the presence of the guests. It makes marriage to be a necessary and unavoidable trouble ; friendships, and societies, and familiarities to be intolerable. It multiplies the evils of drunkenness, and makes the levities of wine to run into madness. It makes innocent jesting to be the beginning of tragedies. It turns friendship into hatred ; it makes a man lose himself and his reason and his argument in disputation. It turns the desires of knowledge into an itch of wrangling. It adds insolency to power. It turns justice into cruelty, and judgement into

oppression. It changes discipline into tediousness and hatred of liberal institution. It makes a prosperous man to be envied, and the unfortunate to be unpitied. It is a confluence of all the irregular passions: there is in it envy and sorrow, fear and scorn, pride and prejudice, rashness and inconsideration, rejoicing in evil and a desire to inflict it, self love, impatience, and curiosity. And lastly, though it be very troublesome to others, yet it is most troublesome to him that hath it.

Only observe that such an anger alone is criminal which is against charity to my self or my neighbour; but anger against sin is a holy zeal, and an effect of love to God and my brother, for whose interest I am passionate, like a concerned person: and, if I take care that my anger makes no reflection of scorn or cruelty upon the offender, or of pride and violence, or transportation to my self, anger becomes charity and duty. And when one commended Charilaus, the king of Sparta, for a gentle, a good, and a meek prince, his colleague said well, "How can he be good, who is not an enemy even to vicious persons?"

Taylor's *Holy Living*, chap. iv. sect. 8.

ON

ON COVETOUSNESS.

COVETOUSNESS swells the principal to no purpose, and lessens the use to all purposes; disturbing the order of nature, and the designs of God; making money not to be the instrument of exchange or charity, nor corn to feed himself or the poor, nor wool to cloath himself or his brother, nor wine to refresh the sadness of the afflicted, nor oil to make his own countenance chearful; but all these to look upon, and to tell over, and to take accounts by, and make himself considerable, and wonder'd at by fools, that while he lives he may be called rich, and when he dies may be accounted miserable. It teaches men to be cruel and crafty, industrious and evil, full of care and malice; it devours young heirs, and grinds the face of the poor, and undoes those who specially belong to God's protection, helpless, craftless and innocent people; it inquires into our parents' age, and longs for the death of our friends; it makes friendship an art of rapine, and changes a partner into a vulture, and a companion in to a thief:—and, after all this, it is for no good to it self, for it dares not spend those heaps of treasure which it snatched.

Taylor's Holy Living, chap. iv. sect. 8.

ON SINFUL PLEASURES.

Look upon pleasures not upon that side that is next the sun, or where they look beauteously, that is, as they come towards you to be enjoyed; for then they paint and smile, and dress themselves up in tinsel and glass gems and counterfeit imagery; but when thou hast rifled and discomposed them with enjoying their false beauties, and that they begin to go off, then behold them in their nakedness and weariness. See what a sigh and sorrow, what naked unhandsome proportions and a filthy carcase they discover; and the next time they counterfeit, remember what you have already discovered, and be no more abused.

Taylor's Holy Living, chap. ii. sect. 1.



ON HOPE.

HOPE is like the wing of an angel soaring up to heaven, and bears our prayers to the throne of God.

Taylor's Holy Living, chap. iv. sect. 2.

WHAT

WHAT INCONVENIENCES HAPPEN TO SUCH AS DELIGHT IN WINE.

TAKE especial care that thou delight not in wine, for there never was any man that came to honour or preferment that loved it; for it transformeth a man into a beast, decayeth health, poisoneth the breath, destroyeth natural heat, brings a man's stomach to an artificial heat, deformeth the face, rotteth the teeth, and to conclude, maketh a man contemptible, soon old, and despised of all wise and worthy men; hated in thy servants, in thy self and companions; for it is a bewitching and infectious vice. And remember my words, that it were better for a man to be subject to any vice than to it, for all other vanities and sins are recovered, but a drunkard will never shake off the delight of beastliness, for the longer it possesseth a man, the more he will delight in it, and the elder he groweth, the more he shall be subject to it; for it dulleth the spirits, and destroyeth the body, as ivie doth the old tree: or as the worm that engendereth in the kernel of the nut.

Take

Take heed therefore that such a cureless canker possess not thy youth, nor such a beastly infection thy old age ; for then shall all thy life be but as the life of a beast, and after thy death, thou shalt onely leave a shamefull infamy to thy posterity, who shall study to forget that such a one was their father. Anacharsis saith, “ The first draught serveth for health, the second for pleasure, the third for shame, the fourth for madness ;” but in youth there is not so much as one draught permitted, for it putteth fire to fire, and wasteth the natural heat and seed of generation. And therefore, except thou desire to hasten thine end, take this for a general rule, That thou never adde any artificial heat to thy body by wine or spice, until thou find that time hath decayed thy natural heat, and the sooner thou beginnest to help nature, the sooner she will forsake thee, and trust altogether to art : “ Who have misfortune,” saith Solomon, “ who have sorrow and grief, who have trouble without fighting, stripes without cause, and faintness of eyes ? even they that sit at wine, and strain themselves to empty cups.” Pliny saith, “ Wine maketh the hand quivering, the eyes waterie, the night
 3
 unquiet,

unquiet, lewd dreams, a stinking breath in the morning, and an utter forgetfulness of all things."

Whosoever loveth wine, shall not be trusted of any man, for he cannot keep a secret. Wine maketh a man not onely a beast, but a mad man; and if thou love it, thy own wife, thy children, and thy friends will despise thee. In drink men care not what they say, what offence they give; they forget comeliness, commit disorders; and, to conclude, offend all virtuous and honest company, and God most of all; to whom we daily pray for health and a life free from pain, and yet by drunkenness and gluttony (which is the drunkenness of feeding) we draw on, saith Hesiod, "A swift, hasty, untimely, cruel, and an infamous old age."

Sir Walter Raleigh's Letters to his Son.

SIR WALTER RALEIGH'S LETTER TO
HIS WIFE, AFTER HIS CONDEMNATION.

You shall receive, my dear wife, my last words in these my last lines; my love I send you, that you may keep when I am dead, and my counsel, that you may remember it when I am no more. I would not with my will present you sorrows, dear Bess; let them go to the grave with me, and be buried in the dust. And seeing that it is not the will of God that I shall see you any more, bear my destruction patiently, and with an heart like your self.

First I send you all the thanks which my heart can conceive, or my words express, for your many travels and cares for me; which though they have not taken effect as you wished, yet my debt to you is not the less; but pay it I never shall in this world.

Secondly, I beseech you, for the love you bare me living, that you do not hide your self many days, but by your travels seek to help the miserable fortunes and the right of your poor child. Your mourning cannot avail me that am but dust.

Thirdly,

Thirdly, you shall understand, that my lands were conveyed *bona fide* to my child; the writings were drawn at midsummer was twelve moneths, as divers can witness; and I trust my bloud will quench their malice who desired my slaughter, that they will not seek also to kill you and yours with extream povertie. To what friend to direct you I know not, for all mine have have left me in the true time of triall. Most sorrie am I, that, being thus surprised by death, I can leave you no better estate; God hath prevented all my determinations,—that great God which worketh all in all; and if you can live free from want, care for no more, for the rest is but a vanitie: love God, and begin betimes, in him you shall find true, everlasting, and endless comfort; when you have travelled and wearied your self with all sorts of worldly cogitations, you shall sit down by sorrow in the end. Teach your son also to serve and fear God whilst he is young, that the fear of God may grow up in him; then will God be an husband to you, and a father to him—an husband and a father that can never be taken from you.

Baylie

Baylie oweth me a thousand pounds, and Aryan six hundred; in Jernesey also I have much owing me. Dear wife, I beseech you, for my soul's sake, pay all poor men. When I am dead, no doubt you shall be much sought unto, for the world thinks I was very rich: have a care to the fair pretences of men, for no greater miserie can befall you in this life, than to become a prey unto the world, and after to be despised. I speak (God knows) not to disswade you from marriage, for it will be best for you, both in respect of God and the world. As for me, I am no more yours, nor you mine; death hath cut us asunder, and God hath divided me from the world, and you from me. Remember your poor child for his father's sake, who loved you in his happiest estate. I sued for my life, but God knows it was for you and yours that I desired it: for know it, my dear wife, your child is the child of a true man, who in his own respect despiseth death and his misshapen and ugly forms. I cannot write much; God knows how hardly I steal this time when all sleep; and it is also time for me to separate my thoughts from the world. Beg
my

my dead bodie, which living was denied you, and either lay it in Sherborn or Exeter church by my father and mother. I can say no more ; time and death calleth me away. The everlasting God, powerfull, infinite, and inscrutable God Almightye, who is goodness it self, the true light and life, keep you and yours, and have mercy upon me, and forgive my persecutors and false accusers, and send us to meet in his glorious kingdom. My dear wife, farewell ; bless my boy, pray for me, and let my true God hold you both in his arms.

Yours that was, but

now not mine own,

WALTER RALEIGH.

ON SICKNESS.

AT the first address and presence of sickness *stand still and arrest thy spirit*, that it may without amazement or affright consider that this was that thou lookest for, and wert always certain should happen, and that now thou art to enter into the actions of a new religion, the agony of a strange constitution : but at no hand suffer thy spirits to be dispersed with fear, or wildness of thought, but stay their looseness and dispersion by a serious consideration of the present and future employment. For so doth the Libyan lion * ; spying the fierce huntsman, he first beats himself with the strokes of his tail, and curls up his spirits, making them strong with union and recollection ; till, being struck with a Mauritanian spear, he rushes forth into his defence and noblest contention ; and either scapes into the secrets of his own dwelling, or else dies the bravest of the forest.

* See Theocritus, K'yll 25. line 230.

In sickness the soul begins to dress herself for immortality. And first, she unties the strings of vanity that made her upper garment cleave to the world and sit unseasie. First she puts off the light and phantastick summer-robe of lust and wanton appetite.

Next to this, the soul by the help of sickness knocks off the fetters of pride, and vainer complacencies. Then she draws the curtains, and stops the light from coming in, and takes the pictures down, those fantastick images of self-love, and gay remembrances of vain opinion, and popular noises. Then the spirit stoops into the sobrieties of humble thoughts and feels corruption chiding the forwardness of fancy and allaying the vapours of conceit and factious opinions.

Next to these, as the soul is still undressing, she takes off the roughness of her great and little angers and animosities, and receives the oil of mercies and smooth forgiveness, fair interpretations and gentle answers, designs of reconciliation and christian atonement, in their places.

The temptations of this state, such I mean which are proper to it, are little and inconsiderable;

siderable; the man is apt to chide a servant too bitterly, and to be discontented with his nurse. or not satisfied with his physician, and he rests uneasily, and (poor man!) nothing can please him: and indeed these little undecencies must be cured and stopped, lest they run into an inconvenience. But sickness is in this particular a little image of the state of blessed souls, or of Adam's early morning in paradise, free from the troubles of lust, and violences of anger, and the intricacies of ambition, or the restlessness of covetousness. For though a man may carry all these along with him into his sickness, yet there he will not find them; and in despite of all his own malice, his soul shall find some rest from labouring in the galleys and baser captivity of sin.

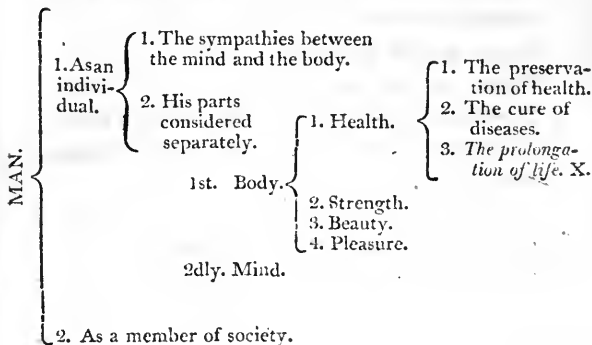
Taylor's Holy Dying, chap. iv. sect. 1. and chap. iii. sect. 6.

ON THE PROLONGATION OF LIFE*.

THE third part of medicine we have set down to be that of the Prolongation of Life, which is a part new and deficient, and the most noble of all: for if any such thing may be found out, medicine shall not be practis'd only in the impurities of cures, nor shall physicians be honour'd only for necessity, but for a guift, the greatest of earthly donations that could be conferr'd on mortality, whereof men, next under God, may be the dispensers and administrators. For although the world to a

* From Bacon's Advancement of Learning.

Lord Bacon's Treatise on Human Nature, as contained in the second part of his Advancement of Learning, is divided as follows:—and the above extract is taken from the part in italics marked with the letter X.



christian man, travailing to the land of promise, be as it were a wilderness, yet that our shooes and vestments (that is our body, which is as a couverture to the soule) be lesse worne away while we sojourne in this wilderness, is to be esteemed a gift comming from the divine goodnesse. Now because this is one of the choicest parts of phisique, and that we have set it downe amongst deficientes, we will after our accustomed manner give some admonitions, indications, and precepts thereof.

First we advertise, that of writers in this argument there is none extant that hath found out any thing of worth, that I may not say, any thing sound touching this subject. Indeed Aristotle hath left unto posterity a small briefe commentarie of this matter; wherein there is some accutenesse, which he would have to be ali can be said, as his manner is: but the more recent writers have written so idly, and superstitiously upon the point, that the argument it selfe, through their vanity, is reputed vaine and senselesse.

Secondly, we advertise, that the intentions of physitians touching this argument are nothing worth: and that they rather lead men
away

away from the point, than direct them unto it. For they discourse that death is a destitution of heate and moisture, and therefore naturall heate should be comforted and radical moisture cherisht; as if it were a matter to be effected by broaths, or lettuces, and mallows, or jujubs, or fine wafer-cakes, or else with hot spices, generous wine, or the spirits of wine, or chemicall oyles; all which doe rather hurt, than helpe.

Thirdly, we admonish men that they cease to trifle, and that they be not so credulous as to think that such a great worke as this is, to retard and turne back the course of nature, may be brought to perfection by a morning draught, or the use of some precious receipt; no not with *aurum potable*, or the substances of pearles, or such like toyes; but that they take it for a grounded truth, that the prolongation of life, is a great work, and which consists in many kinds of receipts, and of an orderly course and connexion of them: and let no man be so stupid as to believe, that what never yet was done, can be now effected, but by meanes yet never attempted.

Fourthly, we admonish men that they rightly observe and distinguish touching those receipts
which

which conduce to a healthfull life, and those which conferre to a long life. For there are many things which exhilarate the spirits, strengthen the active powers of nature, repell diseases, which yet subduct from the somme of life, and without sicknesse accelerate aged atrophie. And there are other receipts which conduce to the prolongation of life, and the retardation of the atrophie of old-age; but yet are not us'd without hazard of health: so that they who use these remedies for the prorogation of life, must likewise provide against such inconveniencies as upon their usage may unexpectedly fal out. And thus much by way of admonition.

As for indications, the image, or idea we have conceiv'd in our mind hereof, is this; Things are conserv'd and continued two wayes; either in their owne identitie, or by reparation. In their proper identitie, as a flie or an ant in amber; a flower, an apple or wood in conservatories of snow; a dead corps in balsame. By reparation, as in flame, and mechanique. He that goes about the worke of prolongation of life, must put in practice both these kinds, (for disunited, their strength is weakned) and
man's

man's body must be conserv'd after the same manner as inanimate bodies are conserved; and againe, as flame is conserved; and lastly, even as mechaniques are conserved. Wherefore there are three intentions for the prolongation of life; *the retardation of consumption; the integrity of the reparation; and the renovation of that which begun to decay and grow old.* Consumption is caus'd by two depredations; depredation of innate spirit, and depredation of ambient aire. The resistance of both is two-fold, either when the agents (that is, the suc and moistures of the body) become lesse predatory; or the patients are made lesse depre-dable. The spirit is made lesse predatory, if either it be condensed in substance, as in the use of opiates, and nitrous application, and in contristations; or be diminished in quantity, as in spare Pythagoricall or monasticall diets. or is sweetned and refresht with motion, as in ease and tranquillity. Ambient aire is made lesse predatory, either when it is lesse heated with the beames of the sunne, as in colder countries; in caves, in hills, and in the pillars or stations of anchorites; or when it is repell'd from the body as in dens-close skin; in the
 plumage

plumage of birds, and the use of oyle and unguents without aromatique ingredients. The juyce and succulencies of the body, are made lesse depredable, if either they be made more indurate, or more dewy, and oyly: indurate as in austere course diet; in a life accustomed to cold, by strong excercises; by certaine minerall bathes. Roscide or dewy, as in the use of sweet meats, and abstinence from meats salt and acide; but especially in such a mixture of drinks as is of parts very tenuious and subtle, and yet without all acrimony or tartnesse. Reparation is done by aliments; and alimentation is promoted four wayes: by the concoction of the inward parts for the sending forth of the nourishment; as in confortatives of the principall bowells; by excitation of the outward parts for the attraction of nourishment, as in due excercises and frications; and some kind of unctions and appropriate bathes; by preparation of the aliment it selfe; that it may more easily insinuate it selfe, and in a sort anticipate digestions, as in diverse and artificiall kinds of seasoning meat, mingling drinke, leavening bread, and reducing the virtues of all these three into one; by comforting the last act of assimilation,

lation, as in seasonable sleep, and outward or topique applications: the renovation of that which began to waxe old is performed two waies, either by inteneration of the habit of the body it selfe, as in the use of suppleing or softning applications by bathes, emplasters and unctions, of such quality as may soak or insinuate into the part, but not extract from it; or by expurgation of the old moisture, and substitution of new moisture, as in seasonable and often purging; letting of blood; attenuating diets, which restore the flower of the body: —and so much for indications.

As for precepts, although many of them may be deduced from the indications, yet we thought good to set downe three of the most principall. First we give in precept that the prolongation of life, must be expected from a prescript set diet, rather than from any familiar regiment of foode, or the excellency of particular receipts; for whatsoever are of such virtue as they are able to make nature retrograde, are commonly more strong and potent to alter, than that they can be compounded together in any medicine, much lesse be intermingled in familiar foode. It remaines therefore that such receipts be
admi-

administred regularly, and successively and at set appointed times, returning in certain courses.

Our second precept is, that the prolongation of life be expected, rather from working upon spirits, and from a malacissation or inteneration of parts, than from any kinds of aliment or order of diet. For seeing the body of man and the frame thereof (leaving aside outward accidents) three waies becomes passive, namely from the spirits; from the parts; and from aliments; the way of prolongation of life by means of aliment is a long way about, and that by many ambages and circuits; but the waies by working upon the spirits, and upon the parts, are more compendious and sooner brings us to the end desired; because the spirits are sodainly moved, both from vapours and passions, which work strangely upon them: and the parts, by bathes, unguents or emplaisters, which in like manner make way by sodaine impressions.

Our third precept is, that malacissation or inteneration of parts by outward topiques, must be performed by applications consubstantiall, penetrating, and stringent. Consubstantialls are willingly intertained with a kindly embrace,
and

and properly intenerate and supple; penetrating and insinuating remedies are the defferents, as it were, of malacissant and mollifying qualities, and convey more easily and impressedly the virtue thereof; and doe themselves somewhat expand and open the parts. Restringtons keep in the virtue of them both, and for a time fixe it, and also cohibite and repress perspiration; which is a thing repugnant to malacissation or suppleing, because it sends forth the moisture; wherefore by these three (but disposed in order, and succeeding, then intermixt) the matter is effected. In the mean we give this caveat, that it is not the intention of malacissation by outward topiques to nourish parts; but only to render them more capable of nourishment: for whatsoever is more drie, is lesse active to assimilate. And thus much of the prolongation of life, which is a third part newly assigned to medicine.

Lord Bacon's Advancement of Learning.

ON PRAYER.

THE first thing that hinders the prayer of a good man from obtaining its effects is a violent anger, and a violent storm in the spirit of him that prays. For anger sets the house on fire, and all the spirits are busie upon trouble, and intend propulsion, defence, displeasure, or revenge; it is a short madness and an eternal enemy to discourse, and sober counsels, and fair conversation; it intends its own object with all the earnestness of perception, or activity of design, and a quicker motion of a too warm and distempered blood; it is a fever in the heart, and a calenture in the head, and a fire in the face, and a sword in the hand, and a fury all over; and therefore can never suffer a man to be in a disposition to pray. For prayer is an action and a state of intercourse, and desire, exactly contrary to this character of anger. Prayer is an action of likeness to the holy Ghost, the spirit of gentleness and dove-like simplicity; an imitation of the holy Jesus, whose spirit is meek up to the greatness of the biggest example, and a conformity to God, whose anger is always just, and marches slowly, and is without transportation, and often hindred, and never hasty,

hasty, and is full of mercy; prayer is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of our cares, and the calm of our tempest; prayer is the issue of a quiet mind, of untroubled thoughts, it is the daughter of charity, and the sister of meekness; and he that prays to God with an angry, that is, with a troubled and discomposed spirit, is like him that retires into a battel to meditate, and sets up his closet in the out quarters of an army, and chuses a frontier garison to be wise in. Anger is a perfect alienation of the mind from prayer, and therefore is contrary to that attention, which presents our prayers in a right line to God. For so have I seen a lark rising from his bed of grass, and soaring upwards singing as he rises, and hopes to get to heaven, and climb above the clouds; but the poor bird was beaten back with the loud sighings of an eastern wind, and his motion made irregular and unconstant, descending more at every breath of the tempest, than it could recover by the libration and frequent weighing of his wings; till the little creature was forced to sit down and pant, and stay till the storm was over, and then it made a pro-

sperous flight, and did rise and sing as if it had learned musick and motion from an angel, as he passed sometimes through the air about his ministeries here below: so is the prayer of a good man; when his affairs have required business, and his business was matter of discipline; and his discipline was to pass upon a sinning person, or had a design of charity, his duty met with infirmities of a man, and anger was its instrument, and the instrument became stronger than the prime agent, and raised a tempest, and overruled the man; and then his prayer was broken, and his thoughts were troubled, and his words went up towards a cloud, and his thoughts pulled them back again, and made them without intention; and the good man sighs for his infirmity, but must be content to lose the prayer, and he must recover it, when his anger is removed, and his spirit is becalmed, made even as the brow of Jesus, and smooth like the heart of God; and then it ascends to heaven upon the wings of the holy dove, and dwells with God, till it returns like the useful bee, loaden with a blessing and the dew of heaven.

Taylor's Sermon entitled The Return of Prayers *.

* Sermon v. page 33.

ON

ON CONVERSATION.

FROM TAYLOR'S SERMON*, ENTITLED 'THE
GOOD AND EVIL TONGUE.'

The following is an Analysis of the Sermon.

I. General observations.

II. The vices of conversation.

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|---|----------------------|---|---------------------------|
| { | 1. Talking too much. | { | 1. Talking foolishly. |
| | | | 2. Scurrility. |
| | | | 3. Revealing secrets. |
| | | | 4. Common swearing. |
| | | | 5. Contentious wrangling. |
| | 2. Slander. | | |
| | 3. Flattery. | | |

III. The virtues of conversation.

1. Instruction.
2. Comfort.
3. Reproof.

GENERAL OBSERVATIONS.

By the use of the tongue, God hath distinguished us from beasts, and by the well or ill using it we are distinguished from one another; and therefore though silence be innocent as death, harmless as a rose's breath to

* Sermon xxii. page 161.

a distant passenger, yet it is rather the state of death than life. By voices and homilies, by questions and answers, by narratives and invectives, by counsel and reproof, by praises and hymns, by prayers and glorifications, we serve God's glory, and the necessities of men; and by the tongue our tables are made to differ from mangers, our cities from desarts, our churches from herds of beasts, and flocks of sheep.

TALKING TOO MUCH.

I have heard that all the noises and prating of the pool, the croaking of frogs and toads, is hushed and appeased upon the instant of bringing upon them the light of a candle or torch. Every beam of reason and ray of knowledge checks the dissolutions of the tongue. But, *ut quisque contemptissimus et maxime ludibrio est, ita solutissimæ linguæ est*, said Seneca: Every man, as he is a fool and contemptible, so his tongue is hanged loose, being like a bell, in which there is nothing but tongue and noise.

TALKING FOOLISHLY.

No prudence is a sufficient guard, or can always stand *in excubiis* still watching, when a
man

man is in perpetual floods of talk : for prudence attends after the manner of an angel's ministry; it is dispatched on messages from God, and drives away enemies, and places guards, and calls upon the man to awake, and bids him send out spies and observers, and then goes about his own ministeries above: but an angel does not sit by a man, as a nurse by the babies cradle, watching every motion, and the lighting of a flie upon the child's lip: and so is prudence; it gives rules, and proportions out our measures, and prescribes us cautions, and by general influences orders our particulars: but he that is given to talk cannot be secured by all this; the emissions of his tongue are beyond the general figures and lines of rule; and he can no more be wise in every period of a long and running talk, than a lutenist can deliberate and make every motion of his hand by the division of his notes, to be chosen and distinctly voluntary.

SCURRILITY, OR FOOLISH JESTING.

Plaisance, and joy, and a lively spirit, and a pleasant conversation, and the innocent caresses of a charitable humanity, is not forbidden; *plenum*

num tamen suavitatis et gratiæ sermonem non esse indecorum, saint Ambrose affirmed; and here in my text our conversation is commanded to be such, *ἵνα δῶ χάριν*, that it may minister grace, that is, favour, complacence, chearfulness; and be acceptable and pleasant to the hearer: and so must be our conversation; it must be as far from sullenness, as it ought to be from lightness, and a chearful spirit is the best convoy for religion; and though sadness does in some cases become a christian, as being an index of a pious mind, of compassion, and a wise proper resentment of things, yet it serves but one end, being useful in the only instance of repentance; and hath done its greatest works, not when it weeps and sighs, but when it hates and grows careful against sin. But chearfulness and a festival spirit fills the soul full of harmony, it composes musick for churches and hearts, it makes and publishes glorifications of God, it produces thankfulness and serves the end of charity; and when the oyl of gladness runs over, it makes bright and tall emissions of light and holy fires, reaching up to a cloud, and making joy round about: and therefore, since it is so innocent, and may be so pious and full
of

of holy advantage, whatsoever can innocently minister to this holy joy does set forward the work of religion and charity. And indeed charity it self, which is the vertical top of all religion, is nothing else but an union of joys, concentrated in the heart, and reflected from all the angles of our life and intercourse. It is a rejoycing in God, a gladness in our neighbours good, a pleasure in doing good, a rejoycing with him; and without love we cannot have any joy at all. It is this that makes children to be a pleasure, and friendship to be so noble and divine a thing; and upon this account it is certain that all that which can innocently make a man chearful, does also make him charitable; for grief, and age, and sickness, and weariness, these are peevish and troublesome; but mirth and chearfulness is content, and civil, and compliant, and communicative, and loves to do good, and swells up to felicity only upon the wings of charity. Upon this account here is pleasure enough for a christian at present, and if a facetie discourse, and an amicable friendly mirth can refresh the spirit, and take it off from the vile temptation of peevish, despairing, uncomplying melancholy, it must needs be innocent and commendable.

mendable. And we may as well be refreshed by a clean and a brisk discourse, as by the air of Campanian wines; and our faces and our heads may as well be anointed and look pleasant with wit and friendly intercourse, as with the fat of the balsam-tree; and such a conversation no wise man ever did, or ought to reprove. But when the jest hath teeth and nails, biting or scratching our brother, when it is loose and wanton, when it is unseasonable, and much or many, when it serves ill purposes, or spends better time, then it is the drunkenness of the soul, and makes the spirit fly away, seeking for a temple where the mirth and the musick is solemn and religious.

OF SLANDER.

This crime is a conjugation of evils, and is productive of infinite mischiefs; it undermines peace, and saps the foundation of friendship; it destroys families, and rends in pieces the very heart and vital parts of charity; it makes an evil man, party, and witness, and judge, and executioner of the innocent.

OF FLATTERY.

He that perswades an ugly, deformed man, that he is handsome, a short man that he is tall, a bald man that he hath a good head of hair, makes him to become ridiculous and a fool, but does no other mischief. But he that perswades his friend that is a goat in his manners, that he is a holy and a chaste person, or that his looseness is a sign of a quick spirit, or that it is not dangerous but easily pardonable, a trick of youth, a habit that old age will lay aside as a man pares his nails,—this man hath given great advantage to his friend's mischief; he hath made it grow in all the dimensions of the sin, till it grows intolerable, and perhaps unpardonable. And let it be considered, what a fearful destruction and contradiction of friendship or service it is, so to love my self and my little interest, as to prefer it before the soul of him whom I ought to love.

OF COMFORTING THE DISCONSOLATE.

Certain it is, that as nothing can better do it, so there is nothing greater, for which God made
our

our tongues, next to reciting his praises, than to minister comfort to a weary soul. And what greater measure can we have, than that we should bring joy to our brother, who with his dreary eyes looks to heaven and round about, and cannot find so much rest as to lay his eyelids close together, than that thy tongue should be tuned with heavenly accents, and make the weary soul to listen for light and ease; and when he perceives that there is such a thing in the world, and in the order of things, as comfort and joy, to begin to break out from the prison of his sorrows at the door of sighs and tears, and by little and little melt into showres and refreshment? This is glory to thy voice, and imployment fit for the brightest angel. But so have I seen the sun kiss the frozen earth, which was bound up with the images of death, and the colder breath of the north; and then the waters break from their inclosures, and melt with joy, and run in useful channels; and the flies do rise again from their little graves in walls, and dance a while in the air, to tell that there is joy within, and that the great mother of creatures will open the stock of her new refreshment, become useful to mankind, and
sing

sing praises to her redeemer : so is the heart of a sorrowful man under the discourses of a wise comforter, he breaks from the despairs of the grave, and the fetters and chains of sorrow, he blesses God, and he blesses thee, and he feels his life returning ; for to be miserable is death, but nothing is life but to be comforted ; and God is pleased with no musick from below so much as in the thanksgiving songs of relieved widows, of supported orphans, of rejoicing and comforted, and thankful persons.

ON THE GOODNESS OF THE ALMIGHTY.

FROM the beginning of time till now, all effluxes which have come from God have been nothing but emanations of his goodness cloathed in variety of circumstances. He made man with no other design than that man should be happy, and by receiving derivations from his fountain of mercy might reflect glory to him. And therefore God making man for his own glory, made also a paradise for man's use ; and
did

did him good, to invite him to do himself a greater: for God gave forth demonstrations of his power by instances of mercy, and he who might have made ten thousand worlds of wonder and prodigy, and created man with faculties able only to stare upon and admire those miracles of mightiness, did chuse to instance his power in the effusions of mercy, that at the same instant he might represent himself desirable and adorable, in all the capacities of amability; viz. as excellent in himself, and profitable to us. For as the sun sends forth a benign and gentle influence on the seed of plants, that it may invite forth the active and plastick power from its recess and secrecy, that by rising into the tallness and dimensions of a tree it may still receive a greater and more refreshing influence from its foster father, the prince of all the bodies of light; and in all these emanations the sun it self receives no advantage, but the honour of doing benefits: so doth the Almighty father of all the creatures; he at first sends forth his blessings upon us, that we by using them aright should make our selves capable of greater; while the giving glory to God, and doing homage to him, are nothing

nothing for his advantage, but only for ours ; our duties towards him being like vapours ascending from the earth, not at all to refresh the region of the clouds, but to return back in a fruitful and refreshing shower ; and God created us, not that we can increase his felicity, but that he might have a subject receptive of felicity from him.

Does not God send his angels to keep thee in all thy ways ? are not they ministring spirits sent forth to wait upon thee as thy guard ? art not thou kept from drowning, from fracture of bones, from madness, from deformities, by the riches of the divine goodness ? Tell the joynts of thy body, doest thou want a finger ? and if thou doest not understand how great a blessing that is, do but remember how ill thou canst spare the use of it when thou hast but a thorn in it. The very privative blessings, the blessings of immunity, safeguard, and integrity, which we all enjoy, deserve a thanksgiving of a whole life. If God should send a cancer upon thy face, or a wolf into thy breast, if he should spread a crust of leprosie upon thy skin, what wouldest thou give to be but as now thou art ?

If

If God suffers men to go on in sins, and punishes them not, it is not a mercy, it is not a forbearance ; it is a hardening them, a consigning them to ruine and reprobation : and themselves give the best argument to prove it ; for they continue in their sin, they multiply their iniquity, and every day grow more enemy to God ; and that is no mercy that increases their hostility and enmity with God. A prosperous iniquity is the most unprosperous condition in the whole world. When he slew them, they sought him, and turned them early, and enquired after God : but as long as they prevailed upon their enemies, they forgot that God was their strength, and the high God was their redeemer. It was well observed by the Persian ambassador of old ; when he was telling the king a sad story of the overthrow of all his army by the Athenians, he adds this of his own ; that the day before the fight, the young Persian gallants, being confident they should destroy their enemies, were drinking drunk, and railing at the timorousness and fears of religion, and against all their Gods, saying, there were no such things, and that all things came by chance and industry, nothing by the providence of the
supreme

supreme power. But the next day, when they had fought unprosperously, and, flying from their enemies, who were eager in their pursuit, they came to the river Strymon, which was so frozen that their boats could not lanch, and yet it began to thaw, so that they feared the ice would not bear them; then you should see the bold gallants, that the day before said there was no God, most timorously and superstitiously fall upon their faces, and beg of God that the river Strymon might bear them over from their enemies. What wisdom, and philosophy, and perpetual experience, and revelation, and promises, and blessings cannot do, a mighty fear can; it can allay the confidences of bold lust and imperious sin, and soften our spirit into the lowness of a child, our revenge into the charity of prayers, our impudence into the blushings of a chidden girl; and therefore God hath taken a course proportionable: for he is not so unmercifully merciful as to give milk to an infirm lust, and hatch the egg to the bigness of a cockatrice. And therefore observe how it is that God's mercy prevails over all his works; it is even then when nothing can be discerned but his judgments: for as when a

famine had been in Israel in the days of Ahab for three years and a half, when the angry prophet Elijah met the king, and presently a great wind arose, and the dust blew into the eyes of them that walked abroad, and the face of the heavens was black and all tempest, yet then the prophet was most gentle, and God began to forgive, and the heavens were more beautiful than when the sun puts on the brightest ornaments of a bridegroom, going from his chambers of the east. So it is in the œconomy of the divine mercy; when God makes our faces black, and the winds blow so loud till the cordage cracks, and our gay fortunes split, and our houses are dressed with cypress and yew, and the mourners go about the streets, this is nothing but the *pompa misericordiæ*, this is the funeral of our sins, dressed indeed with emblems of mourning, and proclaimed with sad accents of death; but the sight is refreshing, as the beauties of the field which God had blessed, and the sounds are healthful, as the noise of a physician.

Taylor's Sermon entitled The Mercy of the Divine Judgments*.

* Sermon xii., pages 286. 288. 295.

ON CHRISTIANITY.

INDIFFERENCY to an object is the lowest degree of liberty, and supposes unworthiness or defect in the object, or the apprehension: but the will is then the freest and most perfect in its operation, when it entirely pursues a good with so certain determination and clear election, that the contrary evil cannot come into dispute or pretence. Such in our proportions is the liberty of the sons of God; it is an holy and amiable captivity to the spirit. The will of man is in love with those chains which draw us to God, and loves the fetters that confine us to the pleasures and religion of the kingdom. And as no man will complain that his temples are restrain'd, and his head is prisoner, when it is encircled with a crown: so, when the son of God had made us free, and hath only subjected us to the service and dominion of the spirit, we are free as princes within the circles of their diadem, and our chains are bracelets, and the law is a law of liberty, and his service is perfect freedom; and the more we are subjects, the more we shall reign as kings; and the

faster we run, the easier is our burden; and Christ's yoke is like feathers to a bird, not loads, but helps to motion: without them the body falls.

Taylor's Sermons Of the Spirit of Grace *.

JESUS entered into the world with all the circumstances of poverty. He had a star to illustrate his birth; but a stable for his bed-chamber, and a manger for his cradle. The angels sang hymns when he was born; but he was cold, and cried, uneasie and unprovided.

All that Christ came for was, or was mingled with, sufferings: for all those little joyes which God sent, either to recreate his person, or to illustrate his office, were abated or attended with afflictions; God being more careful to establish in him the covenant of sufferings, than to refresh his sorrows. Presently after the angels had finished their hallelujahs, he was forced to fly to save his life, and the air became full of shrieks of the desolate mothers of Bethlehem for their dying babes. God had no sooner made him illustrious with a voice from

heaven, and the descent of the Holy Ghost upon him in the waters of baptism, but he was delivered over to be tempted and assaulted by the devil in the wilderness. His transfiguration was a bright ray of glory; but then also he entered into a cloud, and was told a sad story what he was to suffer at Jerusalem. And upon Palm Sunday, when he rode triumphantly into Jerusalem, and was adorned with the acclamations of a king and a God, he wet the palms with his tears, sweeter than the drops of manna, or the little pearls of heaven that descended upon mount Hermon; weeping in the midst of this triumph over obstinate, perishing, and malicious Jerusalem.

They that had overcome the world could not strangle christianity. But so have I seen the sun with a little ray of distant light challenge all the power of darkness, and without violence and noise climbing up the hill, hath made night so to retire, that its memory was lost in the joyes and spritefulness of the morning: and christianity without violence or armies, without resistance and self-preservation, without strength or humane eloquence, without challenging of privileges or fighting against tyranny, without altera-

alteration of government and scandal of princes, with its humility and meekness, with toleration and patience, with obedience and charity, with praying and dying, did insensibly turn the world into christian, and persecution into victory *.

As the silk-worm eateth it self out of a seed to become a little worm, and there feeding on the leaves of mulberries, it grows till its coat be off, and then works it self into a house of silk; then casting its pearly seeds for the young to breed, it leaveth its silk for man, and dieth all white and winged in the shape of a

** The following Extract is from the 9th of Sherlock's Discourses.*

Go to your Natural Religion: lay before her Mahomet and his disciples, arrayed in armour and in blood, riding in triumph over the spoils of thousands and tens of thousands who fell by his victorious sword: shew her the cities which he set in flames, the countries which he ravaged and destroyed, and the miserable distress of all the inhabitants of the earth. When she has viewed him in this scene, carry her into his retirements: shew her the prophet's chamber, his concubines and wives; let her see his adultery, and hear him alledge revelation and his divine commission to justify his lust and his oppression. When she is tired with this prospect, then shew her the blessed Jesus, humble

flying creature: so is the progress of souls. When they are regenerate by baptism, and have cast off their first stains and the skin of worldly vanities, by feeding on the leaves of scriptures, and the fruits of the vine, and the joys of the sacrament, they incircle themselves in the rich garments of holy and vertuous habits; then by leaving their blood, which is the churches' seed, to raise up a new generation to God, they leave a blessed memory, and fair example, and are themselves turned into angels, whose felicity is to do the will of God, as their employment was in this world to suffer.

humble and meek, doing good to all the sons of men, patiently instructing both the ignorant and the perverse: let her see him in his most retired privacies: let her follow him to the mount, and hear his devotions and supplications to God: carry her to his table to view his poor fare, and hear his heavenly discourse: let her see him injured, but not provoked: let her attend him to the tribunal, and consider the patience with which he endured the scoffs and reproaches of his enemies: lead her to the cross, and let her view him in the agony of death, and hear his last prayer for his persecutors: "Father, forgive them, for they know not what they do!"

When Natural Religion has viewed both, ask, *Which is the prophet of God?*

I have often seen young and unskilful persons sitting in a little boat, when every little wave sporting about the sides of the vessel, and every motion and dancing of the barge seemed a danger, and made them cling fast upon their fellows; and yet all the while they were as safe as if they sate under a tree, while a gentle wind shook the leaves into a refreshment and a cooling shade. And the unskilful, unexperienced christian shrieks out when ever his vessel shakes, thinking it always a danger, that the watery pavement is not stable and resident like a rock; and yet all his danger is in himself, none at all from without; for he is indeed moving upon the waters, but fastened to a rock; faith is his foundation, and hope is his anchor, and death is his harbour, and Christ is his pilot, and heaven is his country; and all the evils of poverty, or affronts of tribunals and evil judges, of fears and sadder apprehensions, are but like the loud wind blowing from the right point, they make a noise, and drive faster to the harbour: and if we do not leave the ship, and leap into the sea; quit the interest of religion, and run to the securities of the world; cut our cables, and dissolve our hopes;

hopes; grow impatient, and hug a wave, and die in its embraces; we are as safe at sea, safer in the storm which God sends us, than in a calm when we are befriended with the world.

Taylor's Sermons entitled *The Faith and Patience of the Saints* *.

DISTINCTION BETWEEN APPARENT AND REAL HAPPINESS.

If we should look under the skirt of the prosperous and prevailing tyrant, we should find even in the days of his joys such allays and abatements of his pleasure, as may serve to represent him presently miserable, besides his final infelicities. For I have seen a young and healthful person warm and ruddy under a poor and a thin garment, when at the same time an old rich person hath been cold and paralytick under a load of sables, and the skins of foxes. It is the body that makes the clothes warm, not the clothes the body: and the spirit of a man makes felicity and content, not any spoils of a

* Sermons ix. and xi.

.. fortune wrapt about a sickly and an uneasie soul. Apollodorus was a traitor and a tyrant, and the world wondered to see a bad man have so good a fortune; but knew not that he nourished scorpions in his breast, and that his liver and his heart were eaten up with spectres and images of death: his thoughts were full of interruptions, his dreams of illusions; his fancy was abused with real troubles and phantastick images, imagining that he saw the Scythians flaying him alive, his daughters like pillars of fire dancing round about a cauldron in which himself was boiling, and that his heart accused it self to be the cause of all these evils. And although all tyrants have not imaginative and phantastick consciences, yet all tyrants shall die and come to judgment; and such a man is not to be feared, not at all to be envied. And in the mean time can he be said to escape who hath an unquiet conscience, who is already designed for hell, he whom God hates, and the people curse, and who hath an evil name, and against whom all good men pray, and many desire to fight, and all wish him destroyed, and some contrive to do it? Is this man a blessed man? Is that man prosperous who hath stolen a rich robe,
and

and is in fear to have his throat cut for it, and is fain to defend it with the greatest difficulty and the greatest danger? Does not he drink more sweetly that takes his beverage in an earthen vessel, than he that looks and searches into his golden chalices for fear of poison, and looks pale at every sudden noise, and sleeps in armour, and trusts no body, and does not trust God for his safety, but does greater wickedness only to escape a while unpunished for his former crimes? *Auro bibitur venenum.* No man goes about to poison a poor man's pitcher, nor lays plots to forrage his little garden made for the hospital of two beehives, and the feasting of a few Pythagorean herbe-eaters.

——— οὐκ ἴσασιν ὅσω πλεον ἡμῖσιν πάντως,
 Οὐδ' ὅσον ἐν μαλαχῇ τε καὶ ἀσφοδελῷ μεγ'
 ονειαρ.

They that admire the happiness of a prosperous prevailing tyrant, know not the felicities that dwell in innocent hearts, and poor cottages, and small fortunes.

'Taylor's Sermons entitled The Faith and Patience of the Saints*.

* Sermon x. page 276.

THE DANGER OF PROSPERITY.

As long as the waters of persecutions are upon the earth, so long we dwell in the ark; but where the land is dry, the dove it self will be tempted to a wandring course of life, and never to return to the house of her safety.

Taylor's Sermons entitled *The Faith and Patience of the Saints* *.

Many are not able to suffer and endure prosperity; it is like the light of the sun to a weak eye; glorious indeed in it self, but not proportioned to such an instrument.

Taylor's Sermons entitled *The Mercy of the Divine Judgments* †.

In the tomb of Terentia certain lamps burned under ground many ages together; but as soon as ever they were brought into the air, and saw a bigger light, they went out, never to be re-unkindled. So long as we are in the retirements of sorrow, of want, of fear, of sickness, or of any sad accident, we are burning and shining

* Sermon x. page 272.

† Sermon xii. page 290.

lamps; but when God comes with his *αγοχη*, with his forbearance, and lifts us up from the gates of death, and carries us abroad into the open air, that we converse with prosperity and temptation, we go out in darkness; and we cannot be preserved in heat and light, but by still dwelling in the regions of sorrow.

Taylor's Sermons entitled *The Mercy of the Divine Judgments* *.

OF THE PROGRESS OF RELIGIOUS SENTIMENT.

THE canes of Egypt, when they newly arise from their bed of mud and slime of Nilus, start up into an equal and continual length, and are interrupted but with few knots, and are strong and beauteous with great distances and intervals: but when they are grown to their full length, they lessen into the point of a pyramis, and multiply their knots and joints, interrupting the fineness and smoothness of its body. So are the steps and declensions of him that does not grow in grace: at first, when he

* Sermon xii. page 292.

springs up from his impurity by the waters of baptism and repentance, he grows straight and strong, and suffers but few interruptions of piety, and his constant courses of religion are but rarely intermitted, till they ascend up to a full age, or towards the ends of their life; then they are weak, and their devotions often intermitted, and their breaches are frequent, and they seek excuses, and labour for dispensations, and love God and religion less and less, till their old age, in stead of a crown of their vertue and perseverance, ends in levity and unprofitable courses; light and useless as the tufted feathers upon the cane, every wind can play with it and abuse it, but no man can make it useful. When therefore our piety interrupts its greater and more solemn expressions, and upon the return of the greater offices and bigger solemnities we find them to come upon our spirits like the wave of a tide, which retired only because it was natural so to do, and yet came farther upon the strand at the next rolling; when every new confession, every succeeding communion, every time of separation for more solemn and intense prayer is better spent and more affectionate, leaving a greater relish upon the spirit, and
possessing

possessing greater portions of our affections, our reason and our choice ; then we may give God thanks, who hath given us more grace to use that grace, and a blessing to endeavour our duty, and a blessing upon our endeavour.

Taylor's Sermon Of Growth in Grace*.

God's sheep are not like Jacob's flock streaked and spotted ; it is an intire holiness that God requires, and will not endure to have a holy course interrupted by the dishonour of a base and ignoble action. I do not mean that a man's life can be as pure as the sun, or the rays of celestial Jerusalem ; but like the moon, in which there are spots, but they are no deformity ; a lessening only and an abatement of light, no cloud to hinder and draw a veil before its face, but sometimes it is not so serene and bright as at other times. Every man hath his indiscretions and infirmities, his arrests and sudden incursions, his neighbourhoods and semblances of sin, his little violences to reason, and peevish melancholy, and humorous phantastick discourses ; unaptness to a devout prayer, his foud-

* Sermon xiv. p. 305.

ness to judge favourably in his own cases, little deceptions, and voluntary and involuntary cozenages, ignorances and inadvertences, careless hours and unwatchful seasons. But no good man ever commits one act of adultery; no godly man will at any time bed runk; or, if he be, he ceases to be a godly man, and is run into the confines of death, and is sick at heart, and may die of the sickness, die eternally. This happens more frequently in persons of an infant-piety, when the vertue is not corroborated by a long abode, and a confirmed resolution, and an usual victory, and a triumphant grace: and the longer we are accustomed to piety, the more infrequent will be the little breaches of folly, and a returning to sin. But as the needle of a compass, when it is directed to its beloved star, at the first addresses waves on either side, and seems indifferent in his courtship of the rising or declining sun, and when it seems first determined to the north, stands a while trembling, as if it suffered inconvenience in the first fruition of its desires, and stands not still in full injoyment till after first a great variety of motion, and then an undisturbed posture: so is the piety, and so is the

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the conversion of a man, wrought by degrees and several steps of imperfection : and at first our choices are wavering, convinced by the grace of God, and yet not perswaded ; and then perswaded, but not resolved ; and then resolved, but deferring to begin ; and then beginning, but, as all beginnings are, in weakness and uncertainty ; and we flie out often into huge indiscretions, and look back to Sodom and long to return to Egypt : and when the storm is quite over, we find little bubblings and uneavennesses upon the face of the waters, we often weaken our own purposes by the returns of sin ; and we do not call our selves conquerours, till by the long possession of virtues it is a strange and unusual, and therefore an uneasie and unpleasant thing, to act a crime.

Taylor's Sermon of Growth in Sin *.

ON SIN.

HE that means to be temperate, and avoid the crime and dishonour of being a drunkard, must not love to partake of the songs, or to

* Part ii. Sermon xvii.

bear a part in the foolish scenes of laughter, which distract wisdom, and fright her from the company. And Lavina, that was chaster than the elder Sabines, and severer than her philosophical guardian, was well instructed in the great lines of honour and cold justice to her husband: but when she gave way to the wanton ointments and looser circumstances of the Baïæ, and bathed often in Avernus, and from thence hurried to the companies and dressings of Lucrinus, she quenched her honour, and gave her vertue and her body as a spoil to the follies and intemperance of a young gentleman. For so have I seen the little purls of a spring sweat through the bottom of a bank, and interrate the stubborn pavement, till it hath made it fit for the impression of a child's foot; and it was despised, like the descending pearls of a misty morning, till it had opened its way, and made a stream large enough to carry away the ruins of the undermined strand, and to invade the neighbouring gardens: but then the despised drops were grown into an artificial river, and an intolerable mischief. So are the first entrances of sin, stopp'd with the antidotes of a hearty prayer, and checked into sobriety by the eye of
a re-

a reverend man, or the counsels of a single sermon: but when such beginnings are neglected, and our religion hath not in it so much philosophy as to think any thing evil as long as we can endure it, they grow up to ulcers, and pestilential evils; they destroy the soul by their abode, who at their first entry might have been killed with the pressure of a little finger.

He that hath past many stages of a good life, to prevent his being tempted to a single sin, must be very careful that he never entertain his spirit with the remembrances of his past sin, nor amuse it with the phantastick apprehensions of the present. When the Israelites fancied the sapidness and relish of the flesh-pots, they longed to taste and to return.

So when a Libyan tiger drawn from his wilder forragings is shut up and taught to eat civil meat, and suffer the authority of a man, he sits down tamely in his prison, and pays to his keeper fear and reverence for his meat: but if he chance to come again, and taste a draught of warm blood, he presently leaps into his natural cruelty.

*Admonitæque tument gustato sanguine fauces;
Fervet, et à trepido cix abstinet ira magistro.*

He scarce abstains from eating those hands that brought him discipline and food. So is the nature of a man made tame and gentle by the grace of God, and reduced to reason, and kept in awe by religion and laws, and by an awful vertue is taught to forget those alluring and sottish relishes of sin; but if he diverts from his path, and snatches handfuls from the wanton vineyards, and remembers the lasciviousness of his unwholsom food that pleased his childish palate: then he grows sick again, and hungry after unwholsom diet, and longs for the apples of Sodom.

The Fannonian bears, when they have clasped a dart in the region of their liver, wheel themselves upon the wound, and with anger and malicious revenge strike the deadly barb deeper, and cannot be quit from that fatal steel, but in flying bear along that which themselves make the instrument of a more hasty death: so is every vicious person struck with a deadly wound, and his own hands force it into the entertainments of the heart; and because it is painful to draw it forth by a sharp and salutary repentance, he still roulds and turns upon his wound, and carries his death in his bowels,

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where

where it first entered by choice, and then dwelt by love, and at last shall finish the tragedy by divine judgments and an unalterable decree.

Taylor's Sermons Of Growth in Sin*.

ON THE TRUE SOURCES OF HAPPINESS.

SUPPOSE a man lord of all the world (for still we are but in supposition), yet, since every thing is received not according to its own greatness and worth, but according to the capacity of the receiver, it signifies very little as to our content, or to the riches of our possession. If any man should give to a lion a fair meadow full of hay, or a thousand quince trees; or should give to the goodly bull, the master and the fairest of the whole herd, a thousand fair stags; if a man should present to a child a ship laden with Persian carpets, and the ingredients of the rich scarlet; all these, being disproportionate either to the appetite or to the understanding, could add nothing of content, and

* Part ii. Sermon xvii.

might declare the freeness of the presenter, but they upbraid the incapacity of the receiver. And so it does if God should give the whole world to any man. He knows not what to do with it; he can use no more but according to the capacities of a man; he can use nothing but meat and drink and clothes : and infinite riches, that can give him changes of raiment every day and a full table, do but give him a clean trencher every bit he eats ; it signifies no more but wantonness, and variety to the same, not to any new purposes. He to whom the world can be given to any purpose greater than a private estate can minister, must have new capacities created in him : he needs the understanding of an angel, to take the accounts of his estate ; he had need have a stomach like fire or the grave, for else he can eat no more than one of his healthful subjects; and unless he hath an eye like the sun, and a motion like that of a thought, and a bulk as big as one of the orbs of heaven, the pleasures of his eye can be no greater than to behold the beauty of a little prospect from a hill, or to look upon the heap of gold packt up in a little room, or to dote upon a cabinet of jewels, better than which there is no man that sees at
all

all but sees every day. For, not to name the beauties and sparkling diamonds of heaven, a man's, or a woman's, or a hawk's eye is more beauteous and excellent than all the jewels of his crown. And when we remember that a beast, who hath quicker senses than a man; yet hath not so great delight in the fruition of any object, because he wants understanding; and the power to make reflex acts upon his perception; it will follow, that understanding and knowledge is the greatest instrument of pleasure, and he that is most knowing hath a capacity to become happy, which a less-knowing prince or a rich person hath not: and in this only a man's capacity is capable of enlargement. But then, although they only have power to relish any pleasure rightly who rightly understand the nature and degrees and essences and ends of things; yet they that do so, understand also the vanity and the unsatisfyingness of the things of this world, so that the relish, which could not be great but in a great understanding, appears contemptible, because its vanity appears at the same time: the understanding sees all, and sees through it.

Cannot a man quench his thirst as well out
of

of an urn or chalice, as out of a whole river? It is an ambitious thirst, and a pride of draught, that had rather lay his mouth to Euphrates than to a petty goblet.

The soul is all that whereby we may be, and without which we cannot be happy. It is not the eye that sees the beauties of the heaven, nor the ear that hears the sweetness of musick, or the glad tidings of a prosperous accident, but the soul that perceives all the relishes of sensual and intellectual perfections; and the more noble and excellent the soul is, the greater and more savoury are its perceptions. And if a child beholds the rich ermine, or the diamonds of a starry night, or the order of the world, or hears the discourses of an apostle; because he makes no reflex acts upon himself, and sees not that he sees, he can have but the pleasure of a fool, or the deliciousness of a mule. But although the reflexion of its own acts be a rare instrument of pleasure or pain respectively, yet the soul's excellency is upon the same reason not perceived by us, by which the sapidness of pleasant things of nature is not understood by a child, even because the soul cannot reflect far enough. For as the sun, which is the
fountain

fountain of light and heat, makes violent and direct emissions of his rays from himself, but reflects them no farther than to the bottom of a cloud, or the lowest imaginary circle of the middle region, and therefore receives not a duplicate of his own heat; so is the soul of man, it reflects upon its own inferiour actions of particular sense, or general understanding; but because it knows little of its own nature, the manners of volition, the immediate instruments of understanding, the way how it comes to meditate, and cannot discern how a sudden thought arrives, or the solution of a doubt not depending upon preceding premisses; therefore above half its pleasures are abated, and its own worth less understood: and possibly it is the better it is so. If the elephant knew his strength, or the horse the vigorousness of his own spirit, they would be as rebellious against their rulers as unreasonable men against government: nay the angels themselves, because their light reflected home to their orbs, and they understood all the secrets of their own perfection, they grew vertiginous, and fell from the battlements of heaven. But the excellency of
a humane

a humane soul shall then be truly understood, when the reflection will make no distraction of our faculties, nor enkindle any irregular fires ; when we may understand ourselves without danger.

Taylor's Sermon entitled The Foolish Exchange*.

* Part ii. Sermon xix.

EXTRACTS
FROM
BISHOP HALL.

I. FROM HIS MEDITATIONS AND
VOWES.

I WILL use my friend as Moses did his rod. While it was a rod he held it familiarly in his hand: when once a serpent, he ran away from it*.

We pity the folly of the lark, which (while it plaieth with the fether and stoopeth to the glasse) is caught in the fowler's net: and yet cannot see ourselves alike made fooles by Satan: who, deluding us by the vaine fethers and glasses of the world, suddenly enwrapeth us in his snares. We see not the nets indeed: it is too much that we shall feele them, and that they are not so easily escaped

* Century i. 23.

after, as before avoided. O Lord keep thou mine eies from beholding vanity. And, though mine eies see it, let not my heart stoope to it, but loath it afarre off. And, if I stoope at any time, and be taken, set thou my soul at liberty: that I may say, my soul is escaped, even as a bird out of the snare of the fowler: the snare is broken, and I am delivered*.

True virtue rests in the conscience of itself, either for reward or censure. If therefore I know myself upright, false rumours shall not daunt me: if not answerable to the good report of my favourers, I will myself find the first fault, that I may prevent the shame of others †.

I will account vertue the best riches, knowledge the next, riches the worst: and therefore will labour to be vertuous and learned, without condition: as for riches, if they fall in my way, I refuse them not: but if not, I desire them not ‡.

* Century ii. 25.

† Century ii. 43.

‡ Century ii. 44.

I will not be so merry, as to forget God : nor so sorrowful, as to forget myselfe*.

Tell a plaine country-man, that the sunne, or some higher or lesser starre is much bigger than his cart wheele: or at least, so many scores bigger than the whole earth: hee laughs thee to scorne, as affecting admiration with a learned untruth; yet the scholer, by the eye of reason, doth as plainly see and acknowledge this truth, as that his hand is bigger than his pen. What a thicke mist, yea what a palpable and more than Egyptian darkness, doth the naturall man live in! What a world is there, that he doth not see at all! and how little doth he see in this, which is his proper element! There is no bodily thing, but the brute creatures see as well as he, and some of them better. As for his eye of reason, how dim is it in those things which are best fitted to it! What one thing is there in nature, which he doth perfectly know? What herbe, or flowre, or worme that he treads on, is there, whose true essence he knoweth! No, not so much as what is in his own bosome: what it is,

* Century ii. 48.

where it is, or whence it is that gives being to himselfe. But, for those things which concern the best world, he doth not so much as confusedly see them: neither knoweth whether they be. Hee sees no whit into the great and awful majesty of God. He discerns him not in all his creatures, filling the world with his infinite and glorious presence. Hee sees not his wise providence, over-ruling all things, disposing all casual events, ordering all sinful actions of men to his own glory. He comprehends nothing of the beauty, majesty, power and mercy of the Saviour of the world, sitting in his humanity at his father's right hand. He sees not the unspeakable happiness of the glorified souls of the saints. He sees not the whole heavenly commonwealth of angels (ascending and descending to the behoofe of God's children) waiting upon him at all times invisibly (not excluded with closenesse of prisons, nor desolatenesse of wildernesses) and the multitude of evil spirits passing and standing by him, to tempt him unto evil: but, like unto the foolish bird when he hath hid his head that he sees nobody, he thinkes himself unseene: and then counts himself solitary,

litary, when his eye can meet with no companion. Though my insight into matters of the world be so shallow, that my simplicity moveth pity; or maketh sport unto others; it shall be my contentment and happiness, that I see further into better matters. That which I see not, is worthless and deserveth little better than contempt: that which I see is unspeakable, inestimable for comfort, for glory*.

II. FROM THE ART OF DIVINE MEDITATION.

As travellers in a foraine countrey, make every sight a lesson: so ought we in this our pilgrimage. Thou seest the heaven rolling above thine head, in a constant and unmoveable motion: the starrs so overlooking one another, that the greatest shew little, the least greatest, all glorious: the aire full of the bottles of raine, or fleeces of snow, or divers forms of fiery exhalations: the sea,

* Century ii. 82.

under one uniform face, full of strange and monstrous shapes beneath : the earth so adorned with variety of plants, that thou canst not but tread on many at once with every foot : besides the store of creatures that flie above it, walke upon it, live in it. Thou idle truant, doest thou learn nothing of so many masters * ?

Neither may the soul that hopeth to profit by meditation, suffer itself for the time to be intangled with the world : which is all one as to come to God's flaming bush on the hill of visions, with our shoes on our feet. Thou sceest the bird whose feathers are limed unable to take her former flight : so are we, when our thoughts are clinged together by the world, to soar up to our heaven in meditation. The paire of brothers must leave their nets, if they will follow Christ ; Elisha his oxen, if hee will attend a prophet. It must be a free and a light mind that can ascend this mount of contemplation, overcoming this hight, this steepness. Cares are an heavy load, and uneasie : these must be laid down at the bottom of the hill, if we ever looke to attain the top.

Thou art loaded with household cares, perhaps publike: I bid thee not cast them away: even these have their season, which thou canst not omit without impietie: I bid thee lay them down at thy closet doore, when thou attemptest this worke. Let them in with thee, thou shalt finde them troublesome companions, ever distracting thee from thy best errand: thou wouldest thinke of heaven; thy barne comes in thy way, or perhaps thy count-booke, or thy coffers; or it may be, thy minde is beforehand travelling upon thy morrowes journey. So, while thou thinkest of many things, thou thinkest of nothing: while thou wouldest goe many waies, thou standest still. And as in a crowde, while many presse forward at once thorow one doore, none proceedeth: so when variety of thoughts tumultuously throng in upon the minde, each proveth a barre to the other, and all an hindrance to him that entertains them.—Chap. ix.

FROM THE HOLY OBSERVATIONS.

I have ever noted it a true sign of a false heart to be scrupulous and nice in small matters, negligent in the maine: whereas the good soul is still curious in substantial points, and not careless in things of an inferior nature: accounting no duty so small as to be neglected, and no care great enough for principal duties: not so tything mint and cummin, that he should forget justice and judgement; not yet so regarding judgment and justice, that he should contemn mint and cummin. He that thus misplaces his conscience, will be found either hypocritical or superstitious*.

The lives of most are mis-spent only for want of a certain end of their actions: wherein they doe, as unwise archers, shoote away their arrowes they know not at what mark. They live only out of the present, not directing themselves and their proceedings to one universal scope: whence they alter upon all change of occasions, and never reach any

* Century 70.

perfection : neither can doe other but continue in uncertaintie, and end in discomfort. Others aim at one certain marke, but a wrong one. Some (though fewer) levell at the right end, but amisse. To live without one maine and common end, is idleness and folly. To live at a false end, is deceit and losse. True christian wisdom both shewes the end and finds the way. And, as cunning politics have many plots to compasse one and the same design by a determined succession, so the wise christian, failing in the means, yet still fetcheth about to his steady end with a constant change of endeavours : such one onely lives to purpose, and at last repents not that hee hath lived*.

FROM THE CHARACTERS OF VIRTUES AND VICES.

THE WISE MAN.

There is nothing that he desires not to know, but most and first himselfe ; and not so much

* Century 73.

his own strength, as his weaknesses ; neither is his knowledge reduced to discourse, but practice. Hee is a skilfull logician, not by nature so much as use : his working minde doth nothing all his time but make syllogismes, and draw out conclusions ; every thing that he sees and heares serves for one of the premisses : with these hee cares first to inform himself, then to direct others. Both his eies are never at once from home, but one keeps house while the other roves abroad for intelligence. In materiall and weightie points he abides not his mind suspended in uncertainties ; but hates doubting, where hee may, where he should be, resolute : and first he makes sure worke for his soule ; accounting it no safetie to bee unsettled in the fore-knowledge of his finall estate. The best is first regarded ; and vaine is that regard which endeth not in securitie. Every care hath his just order ; neither is there any one either neglected or misplaced. Hee is seldome overseen with credulitie ; for knowing the falseness of the world, hee hath learned to trust himself alwaies ; others so farre as hee sees may not be dammaged by their disappointment. He seekes his quietness
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in secrecie, and is wont both to hide himself in retiredness, and his tongue in himselfe. He loves to be guessed at, not known, and to see the world unseen; and when he is forced into the light shews by his actions that his obscuritie was neither from affectation nor weakness. His purposes are neither so variable as may argue inconstancie, nor obstinately unchangeable, but framed according to his after-wits or the strength of new occasions. He is both an apt scholler, and an excellent master; for both every thing he sees informs him, and his minde, enriched with plentiful observation, can give the best precepts. His free discourse runs backe to the ages past, and recovers events out of memorie, and then preventeth time in flying forward to future things; and comparing one with the other, can give a verdict well-neere prophetically: wherein his conjectures are better than others' judgments. His passions are so many good servants, which stand in a diligent attendance ready to be commanded by reason, by religion; and if at any time forgetting their duty, they be miscarried to rebell, he can first conceal their mutinie, then suppress it. In all his just and
 worthy

worthy designes, hee is never at a losse, but hath so projected all his courses, that a second thought begins where the first failed; and fetcheth strength from that which succeeded not. There be wrongs which he will not see; neither doth he alwaies looke that way which he meaneth; nor take notice of his secret smarts, when they come from great ones. In good turnes, he loves not to owe more than he must; in evill to owe and not pay. Just censures he deserves not, for he lives without the compasse of an adversarie; unjust he contemneth, and had rather suffer false infamie to die alone, than lay hands upon it in an open violence. He confineth himself in the circle of his own affaires, and lists not to trust his finger into a needless fire. Hee stands like a center unmoved, while the circumference of his estate is drawn above, beneath, about him. Finally, his wit hath cost him much; and he can both keepe and value, and employ it. He is his owne lawyer; the treasure of knowledge, the oracle of counsele, blind in no man's cause, best sighted in his owne.

THE HAPPY MAN

That hath learned to read himself more than all books ; and hath so taken out this lesson that he can never forget it ; that knows the world, and cares not for it ; that after many traverses of thoughts, is grown to know what he may trust to, and stands now equally armed for all events : that hath got the mastery at home, so as he can crosse his will without a mutinie, and so please it, that he makes it not a wanton : that in earthly things wishes no more than nature ; in spirituall, is ever gracefully ambitious : that for his condition, stands on his own feet, not needing to leane upon the great ; and can so frame his thoughts to his estate, that when he hath least, he cannot want, because he is as free from desire, as superfluity : that he hath seasonably broken the head-strong restiness of prosperitie, and can now manage it at pleasure. Upon whom all smaller crosses light as hailestones upon a rooffe ; and for the greater calamities, he can take them as tributes of life, and tokens of love ; and if his ship be toss'd, yet is he sure his anchor is fast. If all the
world

world were his, he could be no other than he is, no whit gladder of himselfe, no whit higher in his carriage, because he knows, contentment is not in the things hee hath, but in the minde that values them. The powers of his resolution can either multiply, or substract at pleasure. He can make his cottage a mannor, or a palace when he lists; and his home-close a large dominion; his stained cloth, arrass; his earth, plate; and can see state in the attendance of one servant; as one that hath learned a man's greatness or baseness is in himself; and in this he may even contest with the proud, that he thinkes his own the best. Or if he must be outwardly great, he can but turn the other end of the glasse, and make his stately mannor a low and strait cottage; and in all his costly furniture he can see not richness but use. He can see drosse in the best metall, and earth thorow the best cloths; and in all his troupe he can see himself his owne servant. He lives quietly at home, out of the noise of the world, and loves to enjoy himself alwaies, and sometimes his friend, and hath as full scope to his thoughts as to his eyes. He walkes ever
even

even in the midway betwixt hopes and fears, resolved to fear nothing but God, to hope for nothing but that which he must have. He hath a wise and virtuous minde in a serviceable body; which that better part affects as a present servant and a future companion, so cherishing his flesh, as one that would scorn to be all flesh. He hath no enemies; not for that all love him, but because he knowes to make a gain of malice. He is not so engaged to any earthly thing that they two cannot part on even termes; there is neither laughter in their meeting, nor in their shaking hands, tears. He keeps ever the best company, the God of spirits, and the spirits of that God; whom he entertains continually in an awfull familiaritie, not being hindred either with too much light, or with none at all. His conscience and his hand are friends, and (what devill soever tempt him) will not fall out. That divine part goes ever uprightly and freely, not stooping under the burthen of a willing sinne, not fettered with the gieves of unjust scruples: he would not, if he could, run away from himself, or from God; not caring from whome he is hid so he may
look

look these two in the face. Censures and applauses are passengers to him; not guests: his ear is their thorow-fare, not their harbour; he hath learned to fetch both his counsell and his sentence from his own breast. He doth not lay weight upon his own shoulders, as one that loves to torment himself with the honour of much employment; but as he makes work his game, so doth he not list to make himself work. His strife is ever to redeem and not to spend time. It is his trade to do good, and to think of it his recreation. He hath hands enow for himself and others, which are ever stretched forth for beneficence, not for need. He walkes cheerfully the way that God hath chalk'd, and never wishes it more wide, or more smooth. Those very temptations whereby he is foiled, strengthen him; hee comes forth crowned, and triumphing out of the spiritual battels, and those scarres that he hath make him beautiful. His soul is every day dilated to receive that God, in whom he is, and hath attained to love himself for God, and God for his own sake. His eyes stick so fast in heaven, that no earthly object can
 remove

remove them: yea, his whole selfe is there before his time; and sees with Steven, and hears with Paul, and injoys with Lazarus, the glorie that he shall have; and takes possession before hand of his roome amongst the saints: and these heavenly contentments have so taken him up, that now he looks down displeasedly upon the earth, as the regions of his sorrow and banishment; yet joying more in hope, than troubled with the sense of evil, he holds it no great matter to live, and greatest business to die: and is so well acquainted with his last guest that he fears no unkindness from him; neither makes he any other of dying, than of walking home when he is abroad, or of going to bed when he is weary of the day. He is well provided for both worlds, and is sure of peace here, of glory hereafter; and therefore hath a light heart, and a cheereful face. All his fellow creatures rejoyce to serve him; his betters, the angels, love to observe him; God himself takes pleasure to converse with him; and hath sainted him afore his death, and in his death crowned him.

THE HYPOCRITE.

An hypocrite is the worst kind of plaier, by so much as he acts the better part; which hath alwaies two faces,* oft times two hearts: that can compose his forehead to sadness and gravitie, while he bids his heart be wanton and careless within, and (in the mean time) laughs within himself to think how smoothly he hath couzened the beholder. In whose silent face are written the characters of religion, which his tongue and gestures pronounce, but his hands recant. That hath a clean face and garment, with a foule soul, whose mouth belies his heart, and his fingers belie his mouth. Walking early up into the citie he turns into the great church, and salutes one of the pillars on one knee, worshipping that God which at home he cares not for, while his eye is fixed on some window or some passenger, and his heart knowes not whither his lips go. He rises, and, looking about with admiration, complains on our frozen charity, commends the ancient. At church he will ever sit where he may be seene best, and in the midst of the sermon pulls

out his tables in haste, as if he feared to loose that note, when he writes either his forgotten errand, or nothing. Then he turnes his bible with a noise, to seek an omitted quotation, and folds the leafe as if he had found it, and asks aloud the name of the preacher, and repeats it, whom he publicly salutes, thanks, praises in an honest mouth. He can command tears when he speaks of his youth, indeed, because it is past, not because it was sinfull: himself is now better, but the times are worse. All other sins he reckons up with detestation, while he loves and hides his darling in his bosom: all his speech returns to himself, and every occurrent drawes in a storie to his own praise. When he should give, he looks about him, and saies, *Who sees me?* No almes, no prayers fall from him without a witness; belike lest God should denie that he hath received them: and when he hath done (lest the world should not know it) his own mouth is his trumpet to proclaime it. With the superfluitie of his usury he builds an hospitall, and harbours them whom his extortion hath spoiled; so, while he makes many beggars, he keeps some.

He

He turneth all gnats into camels, and cares not to undo the world for a circumstance. Flesh on a Friday is more abominable to him than his neighbour's bed: he abhorres more not to uncover at the name of Jesus than to swear by the name of God. When a rimer reads his poeme to him, he begs a copie, and persuades the presse. There is nothing that he dislikes in presence, that in absence he censures not. He comes to the sick bed of his step-mother, and weeps, when he secretly fears her recovery. He greets his friend in the street with a cleere countenance, so fast a closure, that the other thinks he reads his heart in his face; and shakes hands with an indefinite invitation of *When will you come?* and when his back is turned, joys that he is so well rid of a guest: yet if that guest visit him unfeared, he counterfits a smiling welcome, and excuses his cheere, when closely he frowns on his wife for too much. He shewes well, and saies well, and himselfe is the worst thing he hath. In brief, he is the strangers saint, the neighbours disease, the blot of goodness, a rotten stick in a dark night, a poppie in a corn-field,

field, an ill-tempered candle with a great snuffe, that in going out smells ill; and an angell abroad, a devill at home; and worse when an angell, than when a devill.

OF THE UNTHRIFT.

He ranges beyond his pale, and lives without compasse. His expence is measured not by abilitie, but will. His pleasures are immoderate, and not honest. A wanton eye, a lickorish tongue, a gamesome hand have impoverisht him. The vulgar sort call him bountiful, and applaud him while he spends, and recompence him with wishes when he gives, with pitie when he wants. Neither can it be denied that he taught true liberalitie, but overwent it. No man could have lived more laudably, if, when he was at the best, he had staid there. While he is present, none of the wealthier guests may pay aught to the shot, without much vehemency, without danger of unkindnesse. Use hath made it unpleasant to him not to spend. He is in all things more ambitious of the title of good fellowship, than of wisdom. When he looks
into

into the wealthy chest of his father, his conceit suggests that it cannot be emptied: and while he takes out some deale every day, hee perceives not any diminution: and, when the heape is sensibly abated, yet still flatters himself with enough. One hand couzens the other, and the belly deceives both: he doeth not so much bestow benefits, as scatter them. True merit doth not carrie them, but smoothness of adulation. His senses are too much his guides, and his purveyors; and appetite is his steward. Hee is an impotent servant to his lusts; and knows not to govern either his minde or his purse. Improvidence is ever the companion of unthriftiness. This man cannot looke beyond the present, and neither thinks nor cares what shall be; much lesse suspects what may be: and, while he lavishes out his substance in superfluities, thinkes he only knowes what the world is worth, and that others over prize it. He feels poverty before he sees it, never complains till he be pinched with wants: never spares till the bottom, when it is too late either to spend or recover. He is every man's friend save his own, and then wrongs himself

himself most, when he courteth himself with most kindness. He vies time with the slothful, and it is an hard match, whether chases away good houres to worse purpose: the one by doing nothing, or the other by idle pastime. He hath so dilated himself with the beames of prosperitie, that he lies open to all dangers, and cannot gather up himself, on just warning, to avoid a mischief. He were good for an almner, ill for a steward. Finally, he is the living tomb of his fore-fathers, of his posterity: and, when he hath swallowed both, is more empty than before he devoured them.

FROM HIS EPISTLES.

TO MR. M. MILWARD*.

A Discourse of the Pleasure of Study and Contemplation, with the Varieties of scholarlike Employments, not without Incitation of others thereunto: and a Censure of their Neglect.

I CAN wonder at nothing more, then how a man can be idle; but of all others, a scholar;

* Decad. iv. Epistle iii.

in so many improvments of reason, in such sweetness of knowledge, in such variety of studies, in such importunity of thoughts : other artizans do but practice, we still learne ; others runne still in the same gyre to weariness, to satietie ; our choice is infinite : other labours require recreations ; our very labour recreates our sports : we can never want either somewhat to do, or somewhat that we wou'd do. How numberless are those volumes which men have written of arts, of tongues ! How endlesse is that volume which God hath written of the world ! wherein every creature is a letter ; every day a new page. Who can be weary of either of these ? To finde wit in poetry ; in philosophy, profoundness ; in mathematicks, acuteness ; in history, wonder of events ; in oratory, sweet eloquence ; in divinity, supernaturall light, and holy devotion : as so many rich metals in their proper mynes ; whom would it not ravish with delight ? After all these, let us but open our eyes, we cannot look beside a lesson, in this universall booke of our maker, worth our study, worth taking out. What creature hath not his miracle ? what event doth not challenge his observa-

observa-

observation? And if, weary of foraine employment, we list to look home into our selves, there we find a more private world of thoughts which set us on worke anew, more busily not less profitably; now our silence is vocall, our solitarinesse popular; and we are shut up, to do good unto many: if once we be cloyed with our owne company, the doore of conference is open: here interchange of discourse (besides pleasure) benefits us: and he is a weake companion from whom we returne not wiser. I could envy, if I could believe that *Anachoret*, who, secluded from the world, and pent up in his voluntary prison wals, denied that he thought the day long, whiles yet he wanted learning to vary his thoughts. Not to be cloyed with the same conceit, is difficult above humaine strength; but to a man so furnished with all sorts of knowledge, that according to his dispositions he can change his studies, I should wonder that ever the sun should seem to pass slowly. How many busy tongues chase away good hours in pleasant chat, and complain of the haste of night! What ingenuous mind can be sooner weary of talking with learned authors, the most harmless and sweetest of companions?

What an heaven lives a scholar in, that at once in one close room can dayly converse with all the glorious martyrs and fathers? that can single out at pleasure, either sententious Tertullian, or grave Cyprian, or resolute Hierome, or flowing Chrysostome, or divine Ambrose, or devout Bernard, or (who alone is all these) heavenly Augustine, and talke with them and hear their wise and holy counsels, verdicts, resolutions: yea (to rise higher) with courtly Esay, with learned Paul, with all their fellow-prophets, apostles: yet more, like another Moses, with God himself, in them both? Let the world contemne us; while we have these delights we cannot envy them; we cannot wish our selves other than we are. Besides, the way to all other contentements is troublesome; the only recompence is in the end. To delve in the mines, to scorch in the fire for the getting, for the fining of gold is a slavish toyle; the comfort is in the wedge to the owner, not the labourers; where our very search of knowledge is delightsome. Study itselfe is our life; from which we would not be barred for a world. How much sweeter then is the fruit of study, the conscience of knowledge? In comparison whereof the soule
that

that hath once tasted it, easily contemnes all humane comforts. Go now, yee worldlings, and insult over our paleness, our neediness, our neglect. Ye could not bee so jocund, if you were not ignorant : if you did not want knowledge, you could not over look him that hath it : for me, I am so farre from emulating you, that I professe I had as leive be a brute beast, as an ignorant rich man. How is it then, that those gallants, which have privilege of blood and birth, and better education, do so scornfully turn off these most manly, reasonable, noble exercises of scholarship? An hawke becomes their fist better than a book : no dogge but is a better companion : any thing or nothing, rather then what we ought. O minds brutishly sensuall ! Do they think that God made them for disport, who even in his paradise, would not allow pleasure without work ? And if for business ; either of body, or mind : those of the body are commonly servile, like it selfe. The mind therefore, the mind only, that honorable and divine part, is fittest to be imployed of those which wou'd reach to the highest perfection of men, and would be more then the most. And what work is there

there of the mind but the trade of a scholar, study? Let me therefore fasten this probleme on our schoole-gates, and challenge all comers, in the defence of it; that no scholar, can not be truly noble. And if I make it not good let me never be admitted further then to the subject of our question. Thus we do well to congratulate to ourselves our own happiness: if others will come to us, it shall be our comfort, but more their's; if not, it is enough that we can joy in our selves, and in him in whom we are that we are.

TO MY LORD DENNY*.

A particular Account how our Dayes are, or should be spent, both common and holy.

Every day is a little life; and our whole life is but a day repeated: whence it is that old Jacob numbers his life by dayes, and Moses desires to be taught this point of holy arithmeticke, to number not his years, but his dayes. Those therefore that dare lose a day, are dangerously prodigall; those that dare mis-spend it, de-

* Decad. vi. Epistle i.

sperate. We can best teach others by ourselves: let me tell your lordship, how I would passe my days, whether common or sacred; that you (or whosoever others, over-hearing mee) may either approve my thriftinesse, or correct my errors: to whom is the account of my houres either more due, or more knowne? All dayes are his, who gave time a beginning and continuance; yet some hee hath made ours, not to command, but to use.

In none may wee forget him; in some wee must forget all, besides him. First therefore, I desire to awake at those houres, not when I will, but when I must; pleasure is not a fit rule for rest, but health; neither doe I consult so much with the sunne, as mine owne necessity, whether of body, or in that of the mind. If this vassall could well serve me waking, it should never sleepe; but now it must be pleased, that it may be serviceable. Now, when sleepe is rather driven away, then leaves mee; I would ever awake with God; my first thoughts are for him, who hath made the night for rest, and the day for travell; and as he gives, so blesses both. If my heart bee
early

early seasoned with his presence, it will savour of him all day after. While my body is dressing, not with an effeminate curiosity, nor yet with rude neglect; my mind addresses itselfe to her ensuing taske, bethinking what is to bee done, and in what order; and marshall-ing (as it may) my houres with my worke: that done, after some whiles meditation, I walke up to my masters and companions, my bookes; and sitting downe amongst them, with the best contentement, I dare not reach forth my hand to salute any of them, till I have first looked up to heaven, and craved favour of him to whom all my studies are duly referred: without whom, I can neither profit, nor labour. After this, out of no over great variety, I call forth those, which may best fit my occasions; wherein, I am not too scrupulous of age: sometimes I put myselfe to schoole, to one of those ancients, whom the church hath honoured with the name of Fathers; whose volumes, I confess not to open, without a secret reverence of their holinesse, and gravity: sometimes to those later docters, which want nothing but age to make them classicall: alwayes, to God's booke.

That

That day is lost, whereof some houres are not improved in those divine monuments: others I turn over out of choice; these out of duty. Ere I can have sate unto wearinesse, my family, having now overcome all houshold-distractions, invites me to our common devotions; not without some short preparation. These heartily performed, send me up with a more strong and cheerfull appetite to my former worke, which I find made easie to me by intermission, and varietie: now therefore can I deceive the houres with change of pleasures, that is, of labours. One while mine eyes are busied, another while my hand, and sometimes my mind takes the burthen from them both: wherein I would imitate the skillfullest cookes, which make the best dishes with manifold mixtures; one houre is spent in textuall divinity, another in controversie; histories relieve them both. Now, when the mind is weary of other labours, it begins to undertake her own: sometimes it meditates and winds up for future use; sometimes it layes forth her conceits into present discourse; sometimes for itselfe, oft for others. Neither know I whether it workes or playes in
these

these thoughts : I am sure no sport hath more pleasure, no worke more use : onely the decay of a weake body, makes me thinke these delights insensibly laborious. Thus could I all day (as ringers use) make myselfe musicke with changes, and complaine sooner of the day for shortness, then of the businesse for toyle : were it not that this faint monitor interrupts me still in the midst of my busie pleasures, and inforces me both to respite and repast : I must yeeld to both ; while my body and mind are joyned together in unequall couples, the better must follow the weaker. Before my meales therefore, and after, I let myselfe loose from all thoughts ; and now, would forget that I ever studied : a full mind takes away the bodies appetite, no lesse than a full body makes a dull and unwieldy mind : company, discourse, recreations, are now seasonable and welcome ; these prepare me for a diet, not gluttonous, but medicinall ; the palate may not bee pleased, but the stomach ; nor that for its owne sake : neither would I thinke any of these comforts worth respect in themselves but in their use, in their end ; so farre, as they may enable me to better things.

If

If I see any dish to tempt my palate, I feare a serpent in that apple, and would please mysele in a wilfull deniall: I rise capable of more, not desirous: not now immediately from my trencher to my booke; but after some intermission. Moderate speed is a sure helpe to all proceedings; where those things which are prosecuted with violence of endeavour or desire, either succeed not, or continue not.

After my later meale, my thoughts are sleight: onely my memory may be changed with her taske, of recalling what was committed to her custody in the day; and my heart is busie in examining my hands and mouth, and all other senses, of that dayes behaviour. And now the evening is come, no tradesman doth more carefully take in his wares, cleare his shopboard, and shut his windowes, than I would shut up my thoughts, and cleare my minde. That student shall live miserably, which like a camel lies downe under his burden. All this done, calling together my family, we end the day with God. Thus, doe we rather drive away the time before us, than follow it. I grant, neither is my practice
worthy

worthy to be exemplary, neither are our callings proportionable. The lives of a nobleman, of a courtier, of a scholler, of a citizen, of a countriman, differ no lesse then their dispositions: yet must all conspire in honest labour.

Sweat is the destiny of all trades, whether of the browes, or of the mind. God never allowed any man to doe nothing. How miserable is the condition of those men, which spend the time as if it were given them, and not lent: as if houres were waste creatures, and such as should never be accounted for: as if God would take this for a good bill of reckoning; *Item*, spent upon my pleasures forty yeares! These men shall once find, that no blood can priviledge idlenesse; and that nothing is more precious to God, than that which they desire to cast away; time. Such are my common days: but God's day calls for another respect. The same sun arises on this day, and enlightens it; yet because that sun of righteousness arose upon it, and gave a new life unto the world in it, and drew the strength of God's morall precept unto it, therefore justly doe we sing with the psalmist; This is the day which the Lord hath made.

Now,

Now, I forget the world, and in a sort myselfe; and deale with my wonted thoughts, as great men use, who, at sometimes of their privacie, forbid the accesse of all suters. Prayer, meditation, reading, hearing, preaching, singing, good conference, are the businesses of this day, which I dare not bestow on any work, or pleasure, but heavenly.

I hate superstition on the one side, and loosenesse on the other; but I find it hard to offend in too much devotion, easie in prophanenesse. The whole weeke is sanctified by this day; and according to my care of this, is my blessing on the rest. I show your lordship what I would doe, and what I ought: I commit my desires to the imitation of the weake; my actions to the censures of the wise and holy; my weaknesses to the pardon and redresse of my mercifull God.

CONCLUSION OF THE PRESENT EXTRACTS
FROM BISHOP HALL.

OF

OF TRUE AND OF MOCK RELIGION*.

I HAVE seen a female religion that wholly dwelt upon the face and tongue; that like a wanton and an undressed tree spends all its juice in succers and irregular branches, in leaves and gum, and after all such goodly outsides you should never eat an apple, or be delighted with the beauties, or the perfumes of a hopeful blossom. But the religion of this excellent lady was of another constitution; it took root downward in humility, and brought forth fruit upward in the substantial graces of a christian, in charity and justice, in chastity and modesty, in fair friendships and sweetness of society: She had not very much of the forms and outsides of godliness, but she was hugely careful for the power of it, for the moral, essential, and useful parts: such which would make her be, not seem to be, religious.

In all her religion, and in all her actions of relation towards God, she had a strange

* From Taylor's Sermon on the Death of Lady Carbery.

evenness and untroubled passage, sliding toward her ocean of God and of infinity with a certain and silent motion. So have I seen a river deep and smooth passing with a still foot and a sober face, and paying to the Fiscus, the great exchequer of the sea, the prince of all the watery bodies, a tribute large and full : and hard by it a little brook skipping and making a noise upon its unequal and neighbour bottom ; and after all its talking and bragged motion, it payed to its common audit no more than the revenues of a little cloud, or a contemptible vessel : so have I sometimes compared the issues of her religion to the solemnities and famed outsides of anothers piety. It dwelt upon her spirit, and was incorporated with the periodical work of every day : she did not believe that religion was intended to minister to fame and reputation, but to pardon of sins, to the pleasure of God, and the salvation of souls. For religion is like the breath of heaven ; if it goes abroad into the open air, it scatters and dissolves like camphire.

ON DIFFIDENCE.

THE other appendage of her religion, which also was a great ornament to all the parts of her life, was a rare modesty and humility of spirit, a confident despising and undervaluing of herself. For though she had the greatest judgment, and the greatest experience of things and persons that I ever yet knew in a person of her youth, and sex, and circumstances; yet, as if she knew nothing of it, she had the meanest opinion of her self; and like a fair taper, when she shined to all the room, yet round about her own station she had cast a shadow and a cloud, and she shined to every body but her self. But the perfectness of her prudence and excellent parts could not be hid; and all her humility and arts of concealment, made the virtues more amiable and illustrious. For as pride sullies the beauty of the fairest virtues, and makes our understanding but like the craft and learning of a devil: so humility is the greatest eminency, and art of publication in the whole world; and she in all her arts of

secrecy and hiding her worthy things, was but like one that hideth the wind, and covers the heavens with her right hand.

From Taylor's Sermon on the Death of Lady Carbery.

THE HOPES OF MAN.

As a worm creepeth with her belly on the ground, with her portion and share of Adam's curse, lifts up its head to partake a little of the blessings of the air, and opens the junctures of her imperfect body, and curls her little rings into knots and combinations, drawing up her tail to a neighbourhood of the head's pleasure and motion ; but still it must return to abide the fate of its own nature, and dwell and sleep upon the dust : so are the hopes of a mortal man ; he opens his eyes and looks upon fine things at distance, and shuts them again with weakness, because they are too glorious to behold ; and the man rejoices because he hopes fine things are staying for him ; but his heart akes, because he knows there are a thousand ways to fail and miss of those
a
glories ;

glories; and though he hopes, yet he enjoys not; he longs, but he possesses not, and must be content with his portion of dust; and being *a worm and no man* must lie down in this portion, before he can receive the end of his hopes, the salvation of his soul in the resurrection of the dead.

From Taylor's Funeral Sermon on the Archbishop of Armagh.

ON MERCY.

SURELY no man is so much pleased with his own innocence as that he will be willing to quit his claim to mercy: and if we all need it, let us all shew it. If you do but see a maiden carried to her grave a little before her intended marriage, or an infant die before the birth of reason, nature hath taught us to pay a tributary tear: alas! your eyes will behold the ruine of many families, which though they sadly have deserved, yet mercy is not delighted with the spectacle; and therefore God places a watery cloud in the eye, that when the light of heaven shines upon it, it may produce a rainbow to be a sacrament and a memorial

memorial that God and the sons of God do not love to see a man perish. God never rejoices in the death of him that dies; and we also esteem it undecent to have musick at a funeral. And as religion teaches us to pity a condemned criminal, so mercy intercedes for the most benigne interpretation of the laws. You must indeed be as just as the laws, and you must be as merciful as your religion: and you have no way to tye these together, but to follow the pattern in the mount; do as God does, who in judgment remembers mercy.

From Taylor's Sermon, preached at the Opening
of the Parliament.

ON PASSION AND REASON.

TRUTH enters into the heart of man when it is empty, and clean, and still: but when the mind is shaken with passion as with a storm, you can never hear the *voice of the charmer though he charm very wisely*: and you will very hardly sheath a sword when it is held by a loose and a paralytic arm.

From Taylor's Sermon preached to the University of Dublin.

ON CHRISTIANITY.

PRESENTLY it came to pass that men were no longer ashamed of the cross, but it was worn upon breasts, printed in the air, drawn upon foreheads, carried upon banners, put upon crowns imperial,—presently it came to pass that the religion of the despised Jesus did infinitely prevail: a religion that taught men to be meek and humble, apt to receive injuries, but unapt to do any; a religion that gave countenance to the poor and pitiful, in a time when riches were adored, and ambition and pleasure had possessed the heart of all mankind; a religion that would change the face of things, and the hearts of men, and break vile habits into gentleness and counsel. That such a religion, in such a time, by the sermons and conduct of fishermen, men of mean breeding and illiberal arts, should so speedily triumph over the philosophy of the world, and the arguments of the subtle, and the sermons of the eloquent; the power of princes and the interests of states, the inclinations

clinations of nature and the blindness of zeal, the force of custom and the solicitation of passions, the pleasures of sin and the busie arts of the devil; that is against wit and power, superstition and wilfulness, fame and money, nature and empire, which are all the causes in this world that can make a thing impossible; this, this is to be ascribed to the power of God, and is the great demonstration of the resurrection of Jesus. Every thing was an argument for it, and improved it; no objection could hinder it, no enemies destroy it; whatsoever was for them, it made the religion to increase; whatsoever was against them, made it to increase; sun-shine and storms, fair weather or foul, it was all one as to the event of things: for they were instruments in the hands of God, who could make what himself should chuse to be the product of any cause; so that if the christians had peace, they went abroad and brought in converts; if they had no peace, but persecution, the converts came in to them. In prosperity they allured and enticed the world by the beauty of holiness; in affliction and trouble they amazed all men with the
splendor

splendor of their innocence, and the glories of their patience ; and quickly it was that the world became disciple to the glorious Nazarene, and men could no longer doubt of the resurrection of Jesus, when it became so demonstrated by the certainty of them that saw it, and the courage of them that died for it, and the multitude of them that believed it; who by their sermons and their actions, by their publick offices and discourses, by festivals and eucharists, by arguments of experience and sense, by reason and religion, by perswading rational men, and establishing believing christians, by their living in the obedience of Jesus, and dying for the testimony of Jesus, have greatly advanced his kingdom, and his power, and his glory, into which he entered after his resurrection from the dead.

From Taylor's Sermon preached at the Funeral of
the Lord Primate.

THE RESURRECTION OF SINNERS.

So have we seen a poor condemned criminal, the weight of whose sorrows sitting heavily upon his soul, hath benumbed him into a deep sleep, till he hath forgotten his groans, and laid aside his deep sighings; but on a sudden comes the messenger of death, and unbinds the poppy garland, scatters the heavy cloud that incircled his miserable head, and makes him return to acts of life, that he may quickly descend into death and be no more. So is every sinner that lies down in shame, and makes his grave with the wicked; he shall indeed rise again, and be called upon by the voice of the archangel; but then he shall descend into sorrows greater than the reason and the patience of a man, weeping and shrieking louder than the groans of the miserable children in the valley of Hinnom.

From Taylor's Sermon preached at the Funeral of
the Lord Primate.

THE DAY OF JUDGMENT.

2 Cor. v. 10.

For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

VERTUE and vice are so essentially distinguished, and the distinction is so necessary to be observed in order to the well-being of men in private and in societies, that to divide them in themselves, and to separate them by sufficient notices, and to distinguish them by rewards, hath been designed by all laws, by the sayings of wise men, by the order of things, by their proportions to good or evil; and the expectations of men have been framed accordingly: that vertue may have a proper seat in the will and in the affections, and may become amiable by its own excellency and its appendent blessing; and that vice may be as natural an enemy to a man as a wolf to the lamb, and as darkness to light; destructive of its being, and a contradiction of its nature. But it is not enough that all the world hath armed it self against vice, and, by all that

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is wise and sober among men, hath taken the part of virtue, adorning it with glorious appellatives, encouraging it by rewards, entertaining it with sweetness, and commanding it by edicts, fortifying it with defensatives, and twining with it in all artificial compliances; all this is short of man's necessities: for this will in all modest men secure their actions in theatres and high-ways, in markets and churches, before the eye of judges, and in the society of witnesses: but the actions of closets and chambers, the designs and thoughts of men, their discourses in dark places, and the actions of retirements and of the night, are left indifferent to virtue or to vice; and of these, as man can take no cognisance, so he can make no coercitive; and therefore above one half of humane actions is by the laws of man left unregarded and unprovided for. And besides this, there are some men who are bigger than laws, and some are bigger than judges, and some judges have lessened themselves by fear and cowardize, by bribery and flattery, by iniquity and compliance; and where they have not, yet they have notices but of few causes: and there

there are some sins so popular and universal, that to punish them is either impossible or intolerable; and to question such, would betray the weakness of the publick rods and axes, and represent the sinner to be stronger than the power that is appointed to be his bridle. And after all this, we find sinners so prosperous that they escape, so potent that they fear not; and sin is made safe when it grows great—

—————*Facere omnia sàvè*

Non impunè licet, nisi dum facis——

and innocence is oppressed, and the poor cries; and he hath no helper; and he is oppressed, and he wants a patron. And for these and many other concurrent causes, if you reckon all the causes that come before all the judicatories of the world, though the litigious are too many, and the matters of instance are intricate and numerous, yet the personal and criminal are so few, that of two thousand sins that cry aloud to God for vengeance, scarce two are noted by the publick eye, and chastis'd by the hand of justice. It must follow from hence, that it is but reasonable, for the interest of vertue and the necessities of the world, that the private should be judg'd,
and

and virtue should be tied upon the spirit, and the poor should be relieved, and the oppressed should appeal, and the noise of widows should be heard, and the saints should stand upright, and the cause that was ill judged should be judged over again, and tyrants should be called to account, and our thoughts should be examined, and our secret actions viewed on all sides, and the infinite number of sins which escape here should not escape finally. And therefore God hath so ordained it, that there shall be a day of doom, wherein all that are let alone by men shall be question'd by God, and every word, and every action shall receive its just recompence of reward. "For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

At the day of judgment every man's fear shall be increased by his neighbours shrieks, and the amazement that all the world shall be in, shall unite as the sparks of a raging furnace into a globe of fire, and roul upon its own principle, and increase by direct appearances, and intolerable reflections. He that
stands

stands in a church-yard in the time of a great plague, and hears the passing-bell perpetually telling the sad stories of death, and sees crowds of infected bodies pressing to their graves, and others sick and tremulous, and death dress'd up in all the images of sorrow round about him, is not supported in his spirit by the variety of his sorrow: and at doomsday, when the terrors are universal, besides that it is in itself so much greater, because it can affright the whole world, it is also made greater by communication and a sorrowful influence; grief being then strongly infectious, when there is no variety of state but an entire kingdom of fear; and amazement is the king of all our passions, and all the world its subjects: and that shriek must needs be terrible, when millions of men and women at the same instant shall fearfully cry out, and the noise shall mingle with the trumpet of the archangel, with the thunders of the dying and groaning heavens, and the crack of the dissolving world, when the whole fabrick of nature shall shake into dissolution and eternal ashes. But this general consideration may be heightened with four or five circumstances.

Consider

Consider what an infinite multitude of angels and men and women shall then appear.

In this great multitude we shall meet all those, who by their example and their holy precepts have, like tapers, enkindled with a beam of the son of righteousness, enlightned us, and taught us to walk in the paths of justice.

There shall appear the men of Capernaum, and the queen of the south, and the men of Berea, and the first-fruits of the christian church, and the holy martyrs, and shall proclaim to all the world, that it was not impossible to do the work of grace in the midst of all our weaknesses, and accidental disadvantages : and that the obedience of faith, and the labour of love, and the contentions of chastity, and the severities of temperance and self-denial, are not such insuperable mountains, but that an honest and sober person may perform them in acceptable degrees, if he have but a ready ear, and a willing mind, and an honest heart.

There men shall meet the partners of their sins, and them that drank the round when they

they crown'd their heads with folly and forgetfulness, and their cups with wine and noises. There shall ye see that poor perishing soul, whom thou didst tempt to adultery and wantonness, to drunkenness or perjury, to rebellion or an evil interest, by power or craft, by witty discourses or deep dissembling, by scandal or a snare, by evil example or pernicious counsel, by malice or unwariness.

That soul that cries to those rocks to cover her, if it had not been for thy perpetual temptations, might have followed the lamb in a white robe; and that poor man, that is clothed with shame and flames of fire, would have shin'd in glory, but that thou didst force him to be partner of the baseness.

The majesty of the judge, and the terrors of the judgment shall be spoken aloud by the immediate forerunning accidents, which shall be so great violences to the old constitutions of nature, that it shall break her very bones, and disorder her till she be destroyed.

The sea (they say) shall rise fifteen cubits above the highest mountains, and thence descend into hollowness, and a prodigious drought; and

and when they are reduc'd again to their usual proportions, then all the beasts and creeping things; the monsters and the usual inhabitants of the sea shall be gathered together, and make fearful noises to distract mankind: the birds shall mourn and change their songs into threnes and sad accents: rivers of fire shall rise from the east to west, and the stars shall be rent into threds of light, and scatter like the beards of comets; then shall be fearful earthquakes, and the rocks shall rend in pieces, the trees shall distil blood, and the mountains and fairest structures shall return into their primitive dust; the wild beasts shall leave their dens, and come into the companies of men, so that you shall hardly tell how to call them, *herds of men, or congregations of beasts*; then shall the graves open and give up their dead, and those which are alive in nature and dead in fear, shall be forc'd from the rocks whither they went to hide them, and from caverns of the earth, where they would fain have been concealed; because their retirements are dismantled, and their rocks are broken into wider ruptures, and admit a strange light into
their

their secret bowels ; and the men being forc'd abroad into the theatre of mighty horrors shall run up and down distracted and at their wits end.

“ The earth shall tremble, and the powers of the heavens shall be shaken, the sun shall be turned into darkness, and the moon into bloud. The rocks shall rend and the elements shall melt with fervent heat. The heavens shall be rolled up like a parchment, the earth shall be burned with fire, the hills shall be like wax, for there shall go a fire before him, and a mighty tempest shall be stirred round about him.”

From Taylor's Sermon entitled “ Christ's Advent to Judgment :” which is the first in his Collection of Sermons.

Analysis of Lord Bacon's Advancement of Learning.

DIVISION of the work.

- I. The excellence of learning, and the merit of disseminating it.
 1. Objections to learning.
 2. Advantages of learning.
 - II. What has been done for the advancement of learning, and what is omitted.
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THE EXCELLENCE OF LEARNING AND THE MERIT OF DISSEMINATING IT.

OBJECTIONS TO LEARNING*.

1. Objections of divines.
 2. Objections of politicians.
 3. Objections from the errors of learned men.
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* In the entrance to the former of these, to clear the way, and as it were to make silence, to have the true testimonies concerning the dignity of learning to be better heard, without the interruption of tacite objection: I think good to deliver it from the discredits and disgraces which it hath received, all from ignorance; but ignorance severally disguised, appearing sometimes in the zeal and jealousy of *divines*, sometimes in the severity and arrogancy of *politicians*, and sometimes in the *errors and imperfections of learned men themselves*.

OBJECTIONS WHICH DIVINES MAKE TO LEARNING.

1. The aspiring to over much knowledge was the cause of the fall of man.
2. Knowledge generates pride.
3. Solomon says that there is no end of making books, and that much reading is a weariness of the flesh; and that he who increases knowledge increases anxiety.
4. St. Paul warns us not to be spoiled through vain philosophy.

The sense of man resembles the sun, which opens and reveals the terrestrial globe, but conceals the stars: hence men fall who seek to fly up to the secrets of the Deity by the waxen wings of the senses.*

5. Experience demonstrates that learned men have been heretics, and learned times inclined to atheism.

It is an assured truth, and a conclusion of experience, that a little or superficial knowledge of philosophy doth incline the mind of man to atheism; but a further proceeding therein doth bring the mind back to religion.

Let no man, from a weak conceit, maintain that he can be too well read in the book of God's word, or the book of God's works, DIVINITY OR PHILOSOPHY.

* This analysis contains some extracts which have already been inserted in this work. The reason of this is, that the analysis was made after the work was printed, and a repetition of a few extracts appeared to be a less evil than the omission of them.

OBJECTIONS WHICH POLITICIANS MAKE TO LEARNING.

- I. Learning softens men's minds, and makes them unfit for arms.
- II. Learning unfits men for civil affairs.
 - 1. Learning makes men irresolute by variety of reading.
 - 2. Learning makes men too peremptory by strictness of rules.
 - 3. Learning makes men immoderate by reason of the greatness of examples.
 - 4. Learning makes men differ from the times by reason of the dissimilitude of examples.
 - 5. Learning disposes men to leisure and retirement, and makes them slothful.
 - 6. Learning relaxes discipline by making men more ready to argue than to obey.

To say that a blind custom of obedience should be a surer obligation, than duty taught and understood : is to affirm that a blind man may tread surer by a guide, than a seeing man can by a light.

OBJECTIONS TO LEARNING FROM THE ERRORS OF LEARNED MEN.

- 1. From their fortunes.
- 2. From their manners.
- 3. From the nature of their studies.

FIRST.

Objections to learning from the *fortunes* of learned men.

1. Learned men are poor.
2. Learned men live in obscurity.
Learned men forgotten in states are like the images of Cassius and Brutus in the funerals of Junia; of which, not being represented as others were, Tacitus saith, "Eo ipso præfulgebant, quod non visabantur."
3. Learned men are engaged in mean employments, as the education of youth.

-SECONDLY.

Objections to learning from the *manners* of learned men.

1. Learned men endeavour to impose the laws of ancient severity upon dissolute times.
2. Learned men prefer the public good to their own interest.
The corrupter sort never care in all tempests what becomes of the ship of the state, so they may save themselves in the cock-boat of their own fortune.
3. Learned men fail sometimes in applying themselves to individuals.

The reasons of this :

1. The largeness of their minds, which cannot descend to particulars.

He that cannot contract the sight of his mind, as well as disperse and dilate it, wanteth a great faculty.

2. Learned

2. Learned men reject upon choice and judgment.

The honest and just bounds of observation by one person upon another extend no further but to understand him sufficiently whereby not to give him offence; or whereby to be able to give him faithful counsel; or whereby to stand upon reasonable guard and caution with respect to a man's self: but to be speculative into another man, to the end to know how to work him or win him, or govern him, proceedeth from a heart that is double and cloven, and not entire and ingenuous.

3. Learned men are negligent in their behaviour.

4. Observation.

Learned men should not stoop to persons, although they ought to submit to occasions.

THIRDLY.

Objections to learning from the *nature of the studies* of learned men.

DISTEMPERS OF LEARNING.

1. Delicate learning.
2. Contentious learning.
3. Phantastical learning.

PECCANT HUMOURS OF LEARNING.

I. DISTEMPERS OF LEARNING.

1st. *Delicate learning.*

1. It is the study of words and not of matter.
Pygmalion's phrenzy is a good emblem or portraiture of this vanity; for words are
but

but the images of matter, and, except they have life of reason and invention, to fall in love with them is all one as to fall in love with a picture.

2. Origin of the prevalence of delicate learning in late times.
3. Delicate learning exists more or less in all times.
4. Attention to style ought not to be neglected.

2d. *Contentious learning.*

1. It is vanity of matter, or useless knowledge, and is worse than vanity of words.
2. There are two badges of falsified science :
 1. Novelty of terms.
 2. Strictness of positions.
3. Contentious learning reigned chiefly amongst the schoolmen.
4. This unprofitable curiosity is of two sorts :
 1. Fruitless speculations.
 2. Erroneous modes of investigation.
5. It is to be lamented that the knowledge of the schoolmen was so confined.

3d. *Phantastical learning.*

1. It is falsehood, and is the foulest of all the distempers of learning.
2. Of imposture, or delight in deceiving.
3. Of credulity, or aptness to be deceived.
 1. In matters of fact.
 1. In ecclesiastical history.
 2. In natural history.
 2. In matters of opinion.

1. In arts and sciences.

2. In authors.

Authors should be considered as consultants to give advice, and not as dictators, that their words should stand.

II. PECCANT HUMOURS OF LEARNING.

1. The extreme affecting either of antiquity or novelty.

State super vias antiquas, et videte quænam sit via recta et bona, et ambulate in ea.

Antiquitas sæculi, juvenus mundi.

2. A suspicion that there is not any thing new under the sun.

3. A conceit that of former opinions or sects, after variety and examination, the best has prevailed.

4. The over early reduction of knowledge into arts and methods.

As young men, when they knit and shape perfectly, do seldom grow to a farther stature: so knowledge, while it is in aphorisms and observations, it is in growth; but when it once is comprehended in exact methods, it may perchance be farther polished and illustrated, and accommodated for use and practice; but it increaseth no more in bulk and substance.

5. The abandoning universality after the distribution of particular arts and sciences.

6. The having too much reverence for the mind and human understanding.

7. The

7. The tincturing meditations, opinions, and doctrines, with favourite studies.
8. Impatience of doubt, and haste to assertion.
9. The delivering knowledge too peremptorily.
10. The being content to work on the labours of others, instead of endeavouring to add to science.
11. The mistaking the farthest end of knowledge.



ADVANTAGES OF LEARNING.

The intent of this enquiry is to weigh the dignity of knowledge in the balance with other things.

Different proofs of the advantages of learning.

I. *Divine proofs.*

1. Before the creation*.
2. After the creation.

1. Before

* I wisdom dwell with prudence, and find out knowledge of witty inventions.

The Lord possessed me in the beginning of his way, before his works of old.

I was set up from everlasting, from the beginning, or ever the earth was.

When there were no depths I was brought forth; when there were no fountains abounding with water.

Before the mountains were settled, before the hills was I brought forth.

While

1. Before the fall.

2. After the fall.

1. Before the flood.

2. After the flood.

1. Before christianity.

2. After christianity.

II. *Human proofs.*

1. Learning relieves man's afflictions which arise from nature.

2. Learning represses the inconveniences which grow from man to man.

3. There is a concurrence between learning and military virtue.

4. Learning improves private virtues.

1. Learning takes away the wildness and barbarism and fierceness of men's minds.

2. Learning takes away all levity, temerity, and insolency.

3. Learning takes away vain admiration.

4. Learning takes away or mitigates the fear of death or adverse fortune.

While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

When he prepared the heavens I was there: when he set a compass upon the face of the depth:

When he established the clouds above: when he strengthened the fountains of the deep:

When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:

Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him.

Proverbs, chap. viii.

5. Learning

5. Learning disposes the constitution of the mind not to be fixed or settled in the defects thereof, but still to be capable and susceptible of growth and reformation.
 5. Learning is power.
 6. Learning advances fortune.
 7. The pleasure and delight of learning surpasses all other pleasure in nature.
 8. Learning insures immortality.
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WHAT HAS BEEN DONE FOR THE ADVANCEMENT OF LEARNING, AND WHAT IS OMITTED.

1. Preliminary considerations.
 2. Division of learning.
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PRELIMINARY CONSIDERATIONS.

1. Modes by which difficulties are overcome.
 1. Amplitude of reward to *encourage exertion*.
 2. Soundness of direction to *prevent confusion*.
 3. Conjunction of labours to *supply the frailty of man*.
2. The objects about which the acts of merit towards

towards learning are conversant are, 1st, the places of learning; 2dly, the books of learning; and 3dly, the persons of the learned.

I. THE PLACES OF LEARNING.

As water, whether it be the dew of heaven or the springs of the earth, doth scatter and lose itself in the ground, except it be collected into some receptacle, where it may by union comfort and sustain itself: and, for that cause, the industry of man hath framed and made spring-heads, conduits, cisterns and pools; which men have accustomed likewise to beautify and adorn with accomplishments of magnificence and state, as well as of use and necessity. So knowledge, whether it descend from divine inspiration or spring from human sense, would soon perish and vanish to oblivion, if it were not preserved in books, traditions, conferences and places appointed: as universities, colleges, and schools for the receipt and comforting of the same.

1. Works relating to the places of learning.

1. Foundations and buildings.
2. Endowments with revenues.
3. Endowments with franchises.
4. Institutions for government.

All tending to quietness and privateness of life and discharge of cares and troubles, much like the stations which Virgil prescribeth for the hiving of bees.

*Principio sedes apibus, statioque petenda
Quo neque sit ventis aditus, &c.*

2. Defects

2. Defects of universities.

First defect. Colleges are all dedicated to professions.

1. This is injurious to the advancement of general knowledge.

If you will have a tree bear more fruit than it hath used to do, it is not any thing you can do to the boughs ; but it is the stirring of the earth, and putting new mould about the roots that must work it.

2. It is injurious to government that there is not any collegiate education for statesmen.

Second defect. The salaries of lecturers are too small.

Observe David's military law—"That those which stay'd with the carriage should have equal part with those that were in action."

Third defect. There are no funds for providing models and defraying the expenses of experiments.

Fourth defect. There is a neglect in the governors of consultation, and in superiors of visitation as to the propriety of continuing or of amending the established courses of study.

1. Young men study too soon logic and rhetoric.

Minds unfraught with matter studying these arts, is, as it were, learning to paint the air.

2. There is, in the exercises, too great a divorce between invention and memory.

Fifth defect. There is a want of mutual intelligence between the different universities of Europe.

Sixth defect. There is a want of proper rewards for enquiries in new or unlabour'd parts of learning.

II. THE BOOKS OF LEARNING.

1. Libraries.

Libraries are as the shrines where all the relicks of the antient saints, full of true virtue, and that without delusion or imposture, are preserved and reposed.

2. New editions of authors.

III. THE PERSONS OF THE LEARNED.

1. Learned men should be countenanced.

2. There should be rewards

1. For readers in sciences already extant.
2. For enquirers on new subjects.

DIVISION OF LEARNING.

1. History relating to the *memory*.

2. Poetry relating to the *imagination*.

3. Science relating to the *reason*.

HISTORY.

1. It relates to individuals.

2. Is either *natural* or *civil*.

NATURAL HISTORY.

1. It is the history of the operations of nature, exclusive of the actions of men.

2. Its division—1st, as to *the subject*, which is *history of creatures*, or *history of marvails*, or *history of arts*; and 2dly, as to *its use*.

NATURAL HISTORY CONSIDERED AS TO THE SUBJECT.

History of creatures.

1. It is the history of nature in course.
2. Division of the history of nature in course.
 1. History of cœlestial bodies.
 2. History of the region of the air.
 3. History of the earth and water, as integral parts of the world, as also of the figure of the continents and their situations.
 4. History of the elements or genera.
 5. History of the kinds or species.
3. History of species has alone been laboured : but is rather swell'd with the outward descriptions of creatures than enriched with diligent observations.

History of marvails.

1. It is the history of nature wandering.
2. The uses of the history of marvails.
 1. To correct the partialities of axioms.
 2. To obtain a knowledge of the wonders of arts.
3. Different marvails.
 1. Purely natural.
 2. Mixed with superstition, as sorceries, witchcraft.
 3. Miracles, being violations of the laws of nature, cannot be properly classed under natural history.

History of arts.

1. This is the history of nature wrought.
2. Reasons for considering arts as a branch of natural history.

Man hath no power over nature, except in uniting or separating bodies.

3. The history of arts is in general deficient: but there are some collections of agriculture and of manual arts, though commonly with a rejection of simple experiments: whereas the nature of every thing is best seen in its smallest portions.

The philosopher, while he gazed upwards to the stars, fell into the water: but, if he had looked down, he might have seen the stars in the water.

The property of the loadstone was discovered in needles of iron, and not in bars of iron.

4. The use of mechanical history to the raising of natural philosophy is of all others the most fundamental.

Proteus never changed shapes till he was straitned and held fast with cords: so nature provoked and vexed by art appears more clearly than when she is free.

5. The body of such a history must be built not only upon mechanical arts themselves, but the operative part of liberal sciences: and also upon many practices not yet grown up into art.

NATURAL HISTORY CONSIDERED AS TO ITS USE.

1. In the knowledge of things recorded in history, or *history narrative*.
2. In being the primitive matter of philosophy, or *history inductive*.
 1. This is the most important use of natural philosophy.
 2. This science is defective.

CIVIL HISTORY.

It is either *literary history*, or *common civil history*, or *ecclesiastical history*.

Literary history.

1. It is the history of learning from age to age.
2. Literary history is in general defective, but there are some slight memorials of some particular sects and sciences.
3. Precepts for compiling a literary history, as to the matter of which it ought to be composed, and the mode of collecting the matter.
The learned spirit of every age, as by a kind of charm, should be worked and raised.
4. The uses of literary history.

Common

Common civil history.

1. Its dignity and difficulty are great.
2. Its division.
 1. Primary.
 1. Memorials.
 2. Perfect history.
 3. Antiquities.
 2. Secondary.
 1. Simple.
 2. Mixed.

Memorials.

1. Memorials are preparations for history.
2. Different sorts of memorials.
 1. Commentaries.
 2. Registers.
 1. Registers of titles, of matters, and persons: in continuation of times; as *calendars*, &c.
 2. Registers of solemn acts; but not continued, as *edicts*, *orations*, &c.
3. Memorials are by their nature imperfect.

Antiquities.

1. They are the remains of history.
They are as the planks saved from the deluge of time.
2. Antiquities are valuable, but of suspicious authority.
3. Antiquities are by their nature imperfect.
4. Epitomes ought to be abolished.
They are the moths of history, which have fretted and corroded the sound bodies of many excellent histories.

Perfect history.

1. Chronicles.
2. Biography.
3. Relations.

Biography.

1. It excels for profit.
2. Lord Bacon complains that biographers were negligent in his time.

One of the poets feigned *that at the end of the thread of every man's life there was a medal or tablet, whereon the name of the dead was stamp'd, and that Time waited upon the sheers of the fatal sister, and, as soon as the thread was cut, caught the medals; and carrying them away, a little after, threw them out of his bosom into the river Lethe. And that, about the bank, there were many birds flying up and down that would get the medals, and after they had carried them in their beaks a little while, soon after, through negligence, suffered them to fall into the river. Amongst these birds there were a few swans found, which, if they got a medal with a name, they used to carry it into a temple consecrated to immortality.—But such swans are rare in our age.*

3. Some men improperly do not regard posthumous fame.

The memory of the just is with benediction, but the name of the wicked shall putrefy.

Bona fama propria est possessio defunctorum.

Relations.

Relations.

1. They are the history of any particular event ;
as the conspiracy of Catiline.
2. Relations excel for sincerity ; unless written near the time of the events which they record ; when truth must be elicited by comparing the relations of opposite relators.
3. It is to be lamented that there is not more diligence in relations.

Such collections might be as a nursery garden, whereby to plant a fair and stately garden in future times.

Chronicles.

1. They excel for celebrity.
2. There are many particular histories improperly neglected.
3. Bacon recommends a history of England from the union of the roses to the union of the kingdoms.
4. Chronicles are *universal*, extending to the whole world ; or *particular*, relating to some particular state or nation.
5. The majesty of history is diminished by its extent, by inserting what ought to be omitted, and omitting what ought to be inserted.
6. Of annals or records of matters of state.
7. Of journals or records of inferior matters.

Distinction between modern and antient journals.

Mixed history.

1. A mixture of selected pieces of histories, which, under proper regulations, is recommended.

2. Cosmography, or a mixture of natural and civil history.

From the improvement in navigation, proficiencies in science may be expected.

Appendices to history.

1. They relate to the words of men.
2. Different sorts.
 1. Orations.
 2. Epistles.
 3. Apophthegms.
3. The relative advantages of orations, epistles, and apophthegms.

Ecclesiastical history.

1. It has a common division analogous to the division of common civil history; that is,
 1. Ecclesiastical chronicles.
 2. Lives of the fathers.
 3. Relations of synods, and the like.
2. Proper division.
 1. History of the church.
 2. History of prophecy.
 3. History of providence.

History of the church.

1. It records the state of the church in persecution, in remove, and in peace.

It records the state of the church, whether she float, as the ark in the deluge; or sojourn, as the ark in the wilderness; or be at rest, as the ark in the temple.

2. This

2. This species of history is more wanting in sincerity than in quantity.

History of prophecy.

1. It is the history of the prophecy and the accomplishment.
2. Every prophecy should be sorted with the event.
3. Uses of this history.
 1. A confirmation of faith.
 2. To generate a skill in the interpretation of prophecy.
4. In this history that latitude must be allowed which is proper to divine prophecies.

To him one day is as a thousand years, and a thousand years are but as one day.

5. This history is deficient.
6. The history of prophecy must be handled with great wisdom, sobriety, and reverence, or not at all.

History of providence.

1. It is the history of the correspondence between God's revealed will and his secret will: as, unlooked-for judgments; un hoped-for deliverances suddenly shining forth, for the consolation of the faithful; and the astonishment and conviction of the consciences of the wicked.
2. This history is not deficient; but not without siding of partiarities.

POESY.

POESY.

1. As it respects the *words* composing it.
 1. It is but a character of style.
 2. It is not pertinent for this place.
2. As it respects the *matter* of which it is composed.
 1. It is fiction; in words restrained; in matter unlicensed.

The imagination, not being tied to the laws of matter, may, at pleasure, join that which nature hath severed, and sever that which nature hath joined.

*Pictoribus atque poetis,
Quidlibet audendi, semper fuit æqua potestas.*

2. Division of poetry.
 1. Common division—the same as in history.
 2. Proper division.
 1. *Narrative or heroical.*
 2. *Representative or dramatical.*
 3. *Allusive or parabolical.*

Narrative or heroical poetry.

1. It is feigned history, often representing what is *incredible*.
2. Its excellencies.
 1. *It raises the mind, by submitting the shows of things to our desires, instead of bowing the mind to the nature of things.*
 2. *In poesy a more stately greatness of things; a more perfect order; a more beautiful variety delights the soul, than can be found in nature since the fall.*
 3. *Poesy*

3. *Poesy cheereth and refresheth the soul, chanting things rare and various, and full of vicissitudes.*

4. *Poesy, joined with sweet music, has been in estimation in rude times, when other learning stood excluded.*

3. It has been in use in barbarous times.

Representative or dramatical poetry.

1. It is a feigned, *but credible*, history.

2. It is of excellent use if not abused; and is more abused by us than by the antients.

3. Philosophers have accounted dramatic poetry as the musical bow of the mind.

The minds of men are more patent to affections and impressions congregate than solitary.

Allusive or parabolical poetry.

1. Parabolical poetry is history, with a type reducing objects of the imagination to sensible objects.

2. Parabolical excels other poetry, and seemeth to be sacred and venerable.

3. Parabolical poetry has been contaminated by the improper use of allegories.

4. Its uses are two: 1st, For illustration to explain truths; 2dly, For obscuracion or mystery to veil or conceal truths.

Of illustrative parabolical poetry.

1. In antient times, when reason was in its infancy, resemblances and examples were brought down to sense; as parables, fables, &c.

2. Parables have always much life and vigour.

Of

Of mysterious parabolical poetry:

1. It tends to the folding up of these things, the dignity whereof deserves to be retired and distinguished, as with a drawn curtain; that is, when the secrets and mysteries of religion, policy, and philosophy, are veiled and invested with fables and parables.
2. The fables of antient poesy are of greatest antiquity next to the scriptures, and of greater antiquity than the reputed authors.

The fables of poesy are like a rarified air, which, from more antient nations, fell into the flutes of the Grecians.

3. In heathen poesy the exposition is sometimes very happy; but it seems that the exposition is often devised after the fable is made.
4. Philosophy, according to antient parables, is defective. Poetry in general is not deficient.
5. Instances of the interpretation of mysterious parabolical poetry.
 1. In the fable of Pan,—in *natural philosophy*.
 2. In the fable of Perseus,—in *politics or war*.
 3. In the fable of Bacchus,—in *morals*.

The following is an example of philosophy according to antient parables in politics of war, according to the fable of Perseus.

Perseus, a prince of the East, is reported to have been employed by Pallas for the destroying of Medusa, who was very infectious to the western

western parts of the world, about the utmost coasts of Hiberia. *A monster* huge and fierce, of an aspect so dire and horrid, that with her very looks she turned men into stones: of all the Gorgons this *Medusa* alone was mortal, the rest not subject to death. *Perseus*, therefore, preparing himself for this noble enterprise, had arms and gifts bestowed on him by three of the gods: *Mercury* gave him wings fitted for his feet, not his arms; *Pluto*, a helmet; *Pallas*, a shield and a looking-glass. *Notwithstanding*, although he was thus well furnished, he went not directly to *Medusa*, but turned into the *Greæ*, which, by the mother's side, were sisters to the Gorgons. These *Greæ* from their birth were hoary headed, resembling old women. They had but one only *eye* and one *tooth* among them *all*; both which as they had occasion to go abroad they were wont in course to take with them, and at their return to lay them down again. This *eye* and *tooth* they lent to *Perseus*: so finding himself completely appointed for the action designed, with winged speed he marches towards *Medusa*. *Her* he found sleeping; yet durst not venture himself a-front to her aspect, if she should chance to awake; but, turning his head aside, beholding her by reflection in *Pallas's* mirror, and so directing his blow, cut off her head; from whose blood gushing out, instantly there emerged *Pegasus*, the flying horse. *Her* head thus smitten off, *Perseus* transfers and inserts into *Pallas's* shield; which yet retained this virtue, that whosoever looked upon it, as

one blasted or planet-struck, he should suddenly become senseless.

This fable seems to be devised for direction to the preparation and order that is to be observed in making of war. And first, the undertaking of any war ought to be as a commission from *Pallas*, certainly not from *Venus*, (as the Trojan war was,) or some such slight motive, because the designs of war ought to be grounded upon solid councils. Then for the choice of war, for the nature and quality thereof, the fable propounds three grave and wholesome precepts. *The first is, that a prince do not much trouble himself about the conquest of neighbouring nations: nor is the way of enlarging a patrimony and an empire the same; for in the augmentation of private possessions the vicinity of territories is to be considered; but in the amplification of public dominions, the occasion and facility of making war, and the fruit to be expected, ought to be instead of propinquity.* Therefore *Perseus*, though an eastern prince, makes the expedition of this war afar off, even in the remotest part of the western world. *There is a notable precedent of this case in the different manner of warring practised by two kings, the father and the son, Philip and Alexander. For Philip warred upon borders only, and added to the empire some few cities, and that not without great contention and danger; who many times, but especially in a Theban war, was brought in extreme hazard: but Alexander carried the actions of his war afar off, and with a*
prosperous

prosperous boldness undertook an expedition against the *Persian*, conquered infinite nations; tired rather with travel than war. This point is further cleared in the propagation of the *Roman empire*: what time their conquests towards the west scarce reached beyond *Liguria*, did yet in the *East* bring all the provinces as far as the mountain *Taurus*, within the compass of their arms and command. So *Charles* the Eighth, king of France, finding the war of Britain (which afterward was compounded by marriage) not so feasible, pursued his enterprise upon *Naples*, which he accomplished with wonderful facility and felicity. Certainly wars made upon nations far off have this advantage, that they are to fight with those who are not practised in the discipline and arms of the aggressor: but in a war made upon borderers the case is otherwise. Besides, the preparation for such an expedition is commonly better appointed, and the terror to the enemy from such a bold and confident enterprize, the greater. Neither can there usually be made by the enemy to whom the war is brought so far off, any retaliation or reciprocal invasion, which in a war upon borderers often falls out. But the chief point is, that in subduing a neighbour state, the election of advantages is brought to a strait; but in a foreign expedition a man may turn the race of the war at pleasure thither where military discipline is most weakened, or the strength of the nation much wasted and worn; or civil discords

discords are seasonably on foot, or such like opportunities present themselves.

The second precept is, that the motives of war be just, and religious, and honourable, and plausible; for that begets alacrity, as well in the soldiers that fight, as in the people that afford pay: it draws on and procures aids, and hath many other advantages besides. Amongst the just grounds of war, that is most favourable which is undertaken for the extirpation of tyrants, under whom the people lose their courage and are cast down without heart and vigour, as in the fight of Medusa; which kind of heroic acts procured Hercules a divinity amongst the gods. Certainly it was a point of religion amongst the Romans with valour and speed to aid and succour their confederates and allies that were any way distressed. So just vindicative wars have for the most part been prosperous: so the war against Brutus and Cassius, for the revenge of Caesar's death; of Severus, for the death of Pertinax; of Junius Brutus, for the revenge of the death of Lucretia: and, in a word, whosoever relieve and revenge the calamities and injuries of men, bear arms under Perseus.

The third precept is, that in the undertaking of any war a true estimate of the forces be taken; and that it be rightly weighed whether the enterprize may be compact and accomplished; lest vast and endless designs be pursued. For amongst the Gorgons, by which war is represented, Perseus wisely undertook her
only

only that was mortal, and did not set his mind upon impossibilities. Thus far the fable instructs touching those things that fall in deliberation about the undertaking of a war : the rest pertain to the war itself.

In war those three gifts of the gods do most avail so as commonly they govern and lead fortune after them : for *Perseus* received *speed* from *Mercury* ; concealing of his *councils* from *Orcus* ; and providence from *Pallas*. Neither is it without an allegory, and that most prudent, that those wings of *speed* in dispatch of affairs (for quickness in war is of special importance) were fastened unto his heels and not unto his arm-holes ; to his feet and not to his shoulders ; because *celerity* is required, not so much in the first aggressions and preparations, as in the pursuit, and the succours that second the first assaults : for there is no error in war more frequent *than that prosecution, and subsidiary forces fail to answer the alacrity of the first onsets*. Now the *helmet of Pluto*, which hath power to make men invisible, is plain in the moral : for the *secreting of councils*, next to *celerity*, is of great moment in war ; whereof *celerity* is a great part ; for *speed* prevents the disclosure of councils. *It pertains to Pluto's helmet* that there be one general of the army in war invested with absolute authority ; for consultations communicated with many partake more of the *plumes of Mars* than of the *helmet of Pluto*. To the same purpose are various pretensions and doubtful designations and emissary reports, which either

cast

cast a cloud over men's eyes, or turn them another way, and place the true aims of councils in the dark : for diligent and diffident cautions touching letters, ambassadors, rebels, and many such like provisoes, adorn and begirt the *helmet of Pluto*. But it importeth no less to discover the councils of the enemy than to conceal their own ; wherefore to the *helmet of Pluto* we must join the *looking-glass of Pallas*, whereby the strength, the weakness, the secret abettors, the divisions and factions, the proceedings and councils of the enemy, may be discerned and disclosed. And because the casualties of war are such, as we must not put too much confidence either in the concealing our own designs, or dis-secreting the designs of the enemy, or in celebrity itself, we must especially take the *shield of Pallas*, that is, of *Providence*, that so as little as may be left to fortune. Hitherto belong the sending out of espials, the fortification of camps, (which in the military discipline of this latter age is almost grown out of use ; for the camps of the Romans were strengthened, as if it had been a city, against adverse events of war,) a settled and well ordered army not trusting too much to the light bands or to the troops of horsemen, and whatsoever appertains to a substantial and advised defensive war, seeing in wars the *shield of Pallas* prevails more than the *sword of Mars*.

But *Percus*, albeit he was sufficiently furnished with forces and courage, yet was he to do one thing of special importance before he enterprised the action, and that was, to have
some

some *intelligence with the Grææ*. These *Grææ* are *treasons*, which may be termed the *sisters of war*; not descended of the same stock, but far unlike in nobility of birth: *so wars are generous and heroical, but treasons base and ignoble*. Their description is elegant; for they are said to be grey-headed and like old women from their birth; by reason that traitors are continually vexed with cares and trepidations. But all their strength before they break out into open rebellions consists either in an *eye* or in a *tooth*; for every faction alienated from any state hath an *evil eye, and bites*: besides, this *eye and tooth* is, as it were, common; for whatsoever they can learn or know, runs from hand to hand amongst them. And as concerning the *tooth* they do all bite alike and cast the same scandals; so that hear one and you hear all; *Perseus*, therefore, was to deal with these *Grææ* and to engage their assistance for the loan of their *eye and tooth*. Their *eye for discoveries*, their *tooth for the sowing and spreading of rumours*, and the stirring up of noise and the troubling of the minds of men. *After all things are well, and preparedly disposed for war*, that is first of all to be taken into consideration which *Perseus* did, that *Medusa may be found asleep*; for a wise captain ever assaults the enemy unprepared, and when he is most secure. *Lastly, in the very action and heat of war*, the looking into *Pallas's glass* is to be put in practice; for most men, before it come to the push, can with diligence and circumspection dive into and discern

cern the state and design of the enemies; but in the very point of danger either are amazed with fear, or in a rash mood, fronting dangers too directly, precipitate themselves into them, mindful of victory, but forgetful of evasion and retreat. Yet neither of these should be practised, but they should look with a reversed countenance into *Pallas's mirror*, that so the stroke may be rightly directed, without either terror or fury.

After the war was finished, and the victory won, there followed two effects,—*the procreation and raising of Pegasus*; which evidently denotes Fame, that, flying through the world, proclaims victory, and makes the remains of that war easy and feasible. *The second is, the bearing of Medusa's head in his shield*, because there is no kind of defence for excellencies comparable to this; for one famous and memorable act, prosperously enterprised and atchieved, strikes the spirit of insurrection in an enemy into an amazing terror, and blasts Envy herself into an astonishment and wonder.

Philosophy.

1. It relates not to particulars, but extends to generals.
2. Division of philosophy.
 1. From divine inspiration or revealed religion.
 2. From sense.
 1. Primitive or general philosophy.
 2. Particular philosophy.

1. Divine

1. Divine : or natural religion.
2. Natural : the knowledge of nature.
3. Human : the knowledge of man.

PRIMITIVE OR GENERAL PHILOSOPHY.

Because the partition of sciences is not like several lines which meet in one angle : but rather like branches of trees that meet in one stem ; which stem, for some dimension and space, is entire and continued before it break : and part itself into arms and boughs : therefore the nature of the subject requires, before we pursue the parts of the former distribution, to erect and constitute one universal science which may be the mother of the rest : and that, in the progress of sciences, a portion, as it were, of the common highway may be kept, before we come where the ways divide.

1. This science is defective.
2. Division of primitive philosophy.

1st part—A receptacle of all such axioms as fall not within the compass of any particular part of philosophy : but are more common to all or to most of them.

Natura se potissimum prodit in minimis, is a rule in natural philosophy and in politics.

2d part of primitive philosophy—An enquiry into the accessory conditions of entities.

Why are some things (as iron or grass) so plenty : while other things (as gold or roses) are more rare ?

Why are there not stronger attractions between like bodies (as iron) : than between unlike, as (iron and the magnet) ?

PARTICULAR PHILOSOPHY.

NATURAL RELIGION.

1. As to the knowledge of God.
 1. It is that knowledge of God which may be obtained by the light of nature : and the contemplation of his creatures.
 2. The limits of this knowledge are, that it sufficeth to convince atheism.
 3. This is not defective : but it is not contained within the proper limits.
2. As to angels.
 1. An enquiry into the nature of angels is lawful.
 2. The adoration of angels : and phantastical opinions of them are prohibited.
 3. The enquiries respecting angels relating to angels superior to man : and to evil spirits.

It is no more unlawful to enquire, in natural theology, into the nature of evil spirits : than to enquire into the nature of poisons in physic ; or of vices in the ethics.

4. Enquiries into the nature of angels are not deficient.
5. This enquiry is an appendix to natural theology.

NATURAL PHILOSOPHY.

Its division.—1st. Speculative.
2dly. Operative.

SPECULATIVE NATURAL PHILOSOPHY.

1. It is an enquiry into the nature of causes.

2. Its division.

1. Physic.

2. Metaphysic.

3. Observation upon the impropriety of using new words to new ideas.

PHYSIC.

1. Physic is that which enquires of the efficient cause: and of the matter.

2. Physics comprehend causes variable and uncertain: and, according to the nature of the subject, moveable and changing.

3. Division of physics.

1. As it respects nature united.

1. The seeds and principles of all things.

2. The fabric of the universe.

2. As it respects nature diffused.

4. None of physics are defective.

Physics as it respects nature diffused.

1. It is either physic of *concrets* or physic of *abstracts*.

Concret Physics.

1. It enquires of substances with all the variety of their adjuncts.

2. Concret physic is nearer to natural history than metaphysic.

3. The division of concret physic is the same with the division of natural history.

4. That part of concret physics which enquires

requires into the nature of celestial bodies
is important but imperfect.

1st. As to astronomy.

1. *Astronomy presents such a sacrifice to man's understanding as once Prometheus did when he went about to cozen Jupiter: for, instead of a true substantial ox, he presented the hide of a great and fair ox stuffed, and set out with straw, leaves, and ozier twigs: so in like manner astronomy exhibiteth the extrinsic parts of celestial bodies, namely the numbers, situation, motion, and periods of the stars, as the hide of heaven: fair and artificially contrived into systems, and schemes; but the entrails are wanting: that is, physical reasons, out of which should be extracted the real theory of the heavens.*

2. *Whoever shall reject the feigned divorces of superlunary and sublunary bodies; and shall intently observe the appetencies of matter: and the most universal passions: (which in either globe are exceeding potent, and transverberate the universal nature of things) he shall receive clear information concerning celestial matters from the things seen here with us; and contrariwise, from these motions which are practised in heaven, he shall learn many observations which now are latent touch-*

ing the motion of bodies here below :
 not only so far as their inferior motions
 are moderated by superior : but in
 regard they have a mutual inter-
 course by passions common to them
 both*.

3. Enquiries as to the physical rea-
 sons of the heavens are defective.

Astrology.

1. It is corrupt, but ought to be weeded rather
 than cast away.

2. Some errors explained.

3. Precepts for the matter of sound astrology.

1st precept.—Let the effects of the great-
 er heavenly bodies be considered : the
 lesser rejected.

Great ordnance may discharge their
 influence at a spacious remoteness :
 small bows are for a short distance,
 and carry not their forces far.

2d precept.—The operation of the hea-
 vens, except of the heat of the sun, works
 not on all bodies, but only upon the
 more tender.

3d precept.—The operation of the hea-
 vens extends rather to nature in gross :
 than to individual essences.

4th precept.—The operation of the hea-
 vens has its dominion in great and not in
 small periods of time.

Prognostications of the temperature

* See the account of the origin of Sir Isaac New-
 ton's discoveries.

of the year may be true: but, upon particular days, vain and idle.

5th precept.—The power of physical causes may be resisted.

Celestial bodies have other influences besides light and heat.

4. Sound astrology is deficient.

5. Further observations respecting the matter of sound astrology.

1. Let the conjunctions and oppositions and affinities of the planets be observed.
 2. Let the perpendicular and oblique action of the planets be noted according to the climates of regions.
 3. Let the apogee and perigee of planets be noted as to their vigor with respect to themselves, and with respect to their vicinity to us.
 4. Let the accidents of the motions of the planets be noted: as eclipses.
 5. Let every thing be received which may disclose the nature of the stars, in their essence and activity.
 6. Let the traditions respecting the natures of planets be received: unless manifestly erroneous.
6. Astrology is applied to *predictions* and to *elections*.

Predictions by astrology.

7. Astrology is applied with more confidence to predictions than to elections.
8. General predictions may be made of various phenomena of the heavenly bodies; the regions

regions of the air; and of natural and civil events on the earth.

Future comets we conjecture may be foretold; so meteors, and plenty or dearth.

9. Particular predictions, though not with like certainty, may be made.

From the knowledge of the influence of the heavens over the spirits of men, the temperament of an individual may possibly be discovered.

Elections by astrology.

10. Elections are to be used with more caution than predictions.

11. Elections are of force only when the influx of the heavens, and the action of inferior bodies are not of short duration.

12. Elections by astrology may be made also of civil affairs.

13. Precepts for the manner of deducing sound astrology.

1. By experiments future, which are infinite and hopeless.

2. By experiments past, from which much may be collected.

3. By traditions, which ought to be sifted.

4. By natural reasons, which are the aptest for this enquiry.

14. Astrological phrenzy is rejected.

Abstract Physics.

1. It enquires into adjuncts through all the variety of circumstances.

2. Its

2. Its division
 1. The doctrine of the schemes of matter — as dense, rare, &c.
 2. The doctrine of appetites and motions.
 1. Of motions simple.
 2. Of compound motions; as generation, corruption, &c.
 3. The measure of motions is an appendix to abstract physics.
 4. All enquiries in physics are to be limited to the *matter* and its *efficient*.

Appendices to physics.

1. They relate chiefly to the *manner* of enquiry.
2. They are, first, natural problems; secondly, placits of antient philosophers.

Natural problems.

1. They are a calendar of *particular* doubts.
2. They are an appendix to nature diffused.
3. A grave and circumspect *moving* of doubts is no mean part of knowledge.
 1. It fortifies philosophy against errors.
 2. Doubts are as sponges to suck in knowledge.
4. The advantages of recording doubts are opposed by the evil of suffering doubts, once recorded, to continue doubts.

The right use of reason is to make doubtful things certain: and not to make certain things doubtful.

5. Natural

5. Natural problems are deficient.
6. A calendar of popular errors, in natural history and in opinions, should be annexed to the calendar of doubts.

Placits of antient philosophers.

1. They are a calendar of general doubts.
2. They are an appendix to nature united.
3. The different opinions of different philosophers ought to be registered: not to extract a good theory: but to assist in enquiry.

Children at first call all men fathers, and women mothers: but afterwards they distinguish them both: so inexperience in childhood will call every philosophy mother: but, when it attains maturity, it will discern the true mother.

4. The registers of antient philosophers should be full and continued.

Philosophy while it is entire in the whole piece supports itself: and the opinions maintained therein give light, strength, and credence mutually the one to the other: whereas if they be simple, and broken, it will be dissonant.

5. Opinions of later philosophers should be annexed to the placits of antient philosophers: which opinions may be registered by abridgements.

METAPHYSIC.

1. It enquires into *formal* and *final* causes.

Of formal causes.

1. It has been observed that the essential forms,

forms, and true differences of things are beyond the reach of human investigation.

1. The invention of forms is, of all parts of knowledge, the worthiest to be sought, if it is possible they may be found.

They are ill discoverers that think there is no land; when they can see nothing but sea.

2. Plato, though he lost the fruit of his opinion, did descry that forms were the true objects of knowledge.

Plato beheld all things as from a cliff.

2. By keeping a watchful and severe eye upon action and use, it will not be difficult, to trace and find out what are the forms, the disclosure whereof would wonderfully enrich the estate of man.
3. The forms of nature in her more simple existence are first to be determined: and then, if possible, in her more complicated states.
4. Physics may consider the same natures, but only according to the mutable causes.
5. This part of metaphysic is deficient: because men have generalized too soon.
6. The excellencies of this part of metaphysics.

1st. To abridge the infinity of individual experience.

2dly. To

2dly. To enfranchise the power of man.

Of final causes.

The enquiry of final causes has been improperly made in physics.

1. The investigating *final causes* in the *physics*, has banished the enquiry of real *physical causes*.

To say that the eye-lids furnished with hairs are for a quick set and fence to fortify the sight, &c. is improperly enquired in metaphysic: but in physic it is impertinent: and is, as the remoras adhering to ships, which stay and slug the sailing.

When final causes sally out and break in upon the possession of physical causes; they depopulate and lay waste that province.

2. Observations upon some philosophical tenets.

3. There is no enmity between final and physical causes; save that one declares an intention: the other a consequence.

The cause rendered, "That the hairs about the eye-lids are for the safeguard of the sight," doth not impugn that other cause, "that pilosity is incident to orifices of moisture."

2. Final causes, instead of derogating from divine providence, highly exalt it.

3. Final causes have been investigated.

OPERATIVE NATURAL PHILOSOPHY.

1. It is the production of effects.
2. Its division: 1st, *mechanique*; 2d, *magique*.

Mechanique.

1. It is the invention of operations by the enquiry of efficient and material causes.
2. Different sorts of *mechanique* not investigated in this place.
 1. Merely operative: and this is referred to natural history.
 2. The invention of operations by proposed experiments: and this is referred to *literate experience*.
3. *Mechanics* are not deficient.
4. Enumeration of some authors on this subject.
5. The promiscuous *mechanicals* of Aristotle ought to be continued.

Magique.

1. It proceeds from the enquiry of forms.
2. Natural *magique* is defective.
3. Different senses of the word *magique*.
 - 1st. *The true sense*—which is, “the science that deduceth the knowledge of hidden forms to effects and operations.”
 - 2d. *The counterfeit sense* is, “the credulous tradition of sympathies and antipathies, and of hidden and specific properties, with some experiments, commonly frivolous, strange rather for

for the art of conveyance and disguisement than for the thing itself."

1. The fable of Ixion is an image of counterfeit magic.

Ixion, projecting with himself to enjoy Juno, the goddess of power, had copulation with a cloud, of which he begot Centaurs and Chimæras: so whoever is carried away with a frantic and impotent passion and vaporous conceit to these things, which only through the fumes and clouds of imagination they fancy to themselves to see: instead of substantial operations, they are delivered of nothing but airy hopes, and certain deformed and monstrous apparitions.

2. The effects of counterfeit magic.

1. It induces the mind to rest satisfied with fictions: instead of investigating truth.
2. It instils fictions: deluding as dreams.
3. In sciences relating to the imagination: the means and theory are more monstrous than the end.

Appendices to operative natural philosophy.

1. An inventory of the estate of man, whether from art or nature, adding such inventions as are

are now perished, together with such as are reputed impossible; and near to impossible.

2. A calendar of things of the most universal consequence for the invention of other experiments.

The mariners' needle is of no less benefit than the invention of sails.

Mathematics.

1. It is, an auxiliary science to speculative and operative natural philosophy.
2. It is placed as a branch of metaphysics, and the reasons for it.
3. Mathematics have been more laboured, than any other *form*, from the facility it affords of wandering in generalities.
4. Division of mathematics: 1st, pure; 2d, mixed.

Pure mathematics.

1. It is that science which relates to quantity abstracted from matter, and physical axioms.
2. Division of pure mathematics.
 1. Geometry relating to quantity continued.
 2. Arithmetic relating to quantity dissected.
3. Pure mathematics have been laboured with subtilty and industry, though with little addition to Euclid; or little improvement in progressions or equations.
4. Pure mathematics cure many mental defects.

If the wit be dull, they sharpen it: if too wandering, they fix it: if too inherent in the

the sense; they abstract it: so that as tennis is a game of no use in itself; but of great use; in respect it maketh a quick eye, and a body ready to put itself into all postures; so in the mathematics, that use which is collateral and intervenient is no less worthy than that which is principal and intended.

Mixed mathematics.

1. It hath axioms and portions of physic for a subject; and considers quantity as its auxiliary to enlighten, demonstrate, and actuate them; as perspective, music, architecture, &c.

2. They will increase as nature is more disclosed.

3. Observations respecting truth.

1. The voice of nature will cry up truth, though the voice of man should cry it down.

2. And as Alexander Borgia was wont to say, of the expedition of the French for Naples, that they came with chalk in their hands to mark up their lodgings, and not with weapons to fight; so we like better that entry of truth, which comes peaceably, where the minds of men, capable to lodge so great a guest, are signed as it were with chalk, than that which comes with pugnacity, and forceth itself away by contentions and controversies.

HUMAN PHILOSOPHY, OR THE KNOWLEDGE OF MAN.

1. Lord Bacon claims toleration for the opinion advanced by him: being, as it were, a trumpeter only: or announcer of sciences.

Καιρετε κηρυκες, διος Αγγελοι, η δε και ανδρων.

Our trumpet doth not summon, and encourage men to tear and rend one another with contradictions: and, in a civil rage, to bear arms and wage war against themselves: but rather that, a peace concluded between them, they may, with joint forces, direct their strength against nature herself: and take her high towers, and dismantle her fortified holds, and thus enlarge the borders of man's dominion, so far as Almighty God of his goodness shall permit.

2. The knowledge of ourselves deserves to be more accurately investigated: because it touches us more nearly.
3. The knowledge of man is to man the end of all knowledge: but of nature herself a portion only.

Let all partitions of knowledge be accepted rather for lines and veins, than for sections and separations.

4. Division of the science of human nature.
 - 1st. *Man as an individual; or the philosophy of humanity.*
 - 2d. *Man in society; or philosophy civil.*

MAN AS AN INDIVIDUAL; OR THE PHILOSOPHY OF HUMANITY.

1st, Of the undivided nature and state of man :
or of the sympathies and concordances between the body and the mind. Which science is divided into, 1st, The knowledge of the person of man; 2dly, The knowledge of the league between body and mind.

2dly, Of the divided nature of man.

The Knowledge of the Person of Man.

1. Contemplations upon the miseries of mankind.

2. Contemplations upon the excellencies of mankind.

1st, This is defective.

2. Different excellencies.

1st, Intellectual.

Cæsar could dictate at once to five secretaries.

2dly, Moral.

Tacitus records that a centurion, being commanded by the executioner to stretch forth his neck valiantly, "*I would*," said he, "*thou would'st strike as valiantly.*"

3. There should be a volume of the greatest excellencies of mind and body, to serve as a calendar of human triumphs, upon the plan of Valerius Maximus and C. Pliny.

The Knowledge of the League between the Body and Mind.

This science is divided into two parts,
1st, Discovery; 2dly, Impression.

Discovery.

Discovery is 1st, The art of ascertaining the state of the mind from the appearance of the body: or *physiognomy*. 2dly, The art of ascertaining the state of the body from the workings of the mind: or *the exposition of dreams*.

Physiognomy.

1. It is the art of ascertaining the state of the mind from the appearance of the body.
2. Aristotle has laboured physiognomy as far as it relates to the countenance at rest: but not the gestures of the body when in motion.
3. The knowledge of the gestures of the body in motion is defective, but is of the greatest use:—and is comprehensible by art.
4. The lineaments of the body disclose the *general* inclinations of the mind:—the motions and gestures of the body declare its present dispositions.

A number of old subtle and crafty persons, whose eyes do dwell upon the faces and fashions of men, do well know this observation: and can turn it to their own advantage, as being a greater part of their ability and wisdom.

5. Chirromancy is an imposture.

The exposition of dreams.

1. It is the art of discovering the state of the body from the motions of the mind.
2. This is a subject which has been idly investigated.
3. The knowledge of interpreting dreams wants the support of a solid base: which is, that
where

where the same effect is wrought by an inward cause, that used to be wrought by an outward cause, that extern act is converted into a dream.

Impression.

1. It is the knowledge of the league between mind and body.
2. The science of impression has not been collected into art, but has been handled dispersedly.
3. Division of the science of impression:—
1st, *The action of the body on the mind*;
2dly, *The action of the mind on the body*.

The action of the body on the mind.

1. This has been enquired as a part of medicine: and has insinuated itself into religion or superstition.
2. The doctrine that the body acts on the mind does not derogate from the soul's dignity.

An infant in the womb suffers with its mother, but is separable in its season.

The action of the mind on the body.

1. Physicians ever consider *accidentia animi* as of great moment to retard recovery.
2. The power of the imagination to help as well as hurt, is a subject neglected: though well worthy of enquiry.

It cannot be concluded that, because there be pestilential airs, able suddenly to kill, therefore there should be sovereign airs to cure.

3. There should be an enquiry of the seats and

domiciles which the several faculties of the mind do occupy in the body, and the organs thereof.

Of the Divided Nature of Man; or his Parts considered Separately.

This subject is divided into 1st, Knowledge of the body, and 2dly, Knowledge of the mind.

THE BODY.

The knowledge relating to man's body is divided into 1st, health; 2dly, beauty; 3dly, strength; 4thly, pleasure.

Health.

1. Medicine is a noble art.
2. Man's body is of all things most capable of remedy, but that remedy most capable of error.
3. Medicine is, at present, conjectural; but an art most difficult and most exact.
4. No natural body is so variously compounded as the body of man: but the soul is the simplest of substances.

1. The variety in the composition of man's body, is the cause of its being frequently distempered.

The office of the physician is to tune the lyre of man's body, that the harmony may not be discordant.

The poets did well to join music and medicine in Apollo.

2. The variety in the composition of man's body has made the art of medicine more conjectural: and so given scope to error and imposture.

1. *The lawyer is judged by the virtue of his pleading; the master of a ship by the directing his course aright:—but the physician, and, perhaps, the politician, is judged by the event.*
2. *The quack is often prized before the regular physician.*
3. *Physicians often prefer other pursuits to their own professions, because they find that mediocrity and excellency in their art makes no difference as to their profit and reputation.*

The vexations of sickness, the sweetness of life, the flattery of hope, and the commendation of friends, make men to depend upon physicians with all their defects.

5. All diseases may be subdued.

1. *The subtlety of the understanding has sovereignty over matter, or the form of things.*
2. *Men use commonly to take a prospect of nature, as from some high turret, and to view her afar off: and are too much taken up with generalities:—whereas if they would vouchsafe to descend and approach nearer to particulars, and more exactly and considerably look into things themselves, there might be made a more true and profitable comprehension and discovery.*

3. *Et*

3. *Et quoniam variant morbi, variabimus artes,
Mille mali species, mille salutis crunt.*

6. Medicine has been more laboured than advanced.
7. Division of medicine, 1st, *The preservation of health*; 2dly, *The cure of diseases*; 3dly, *The prolongation of life*.
8. Some preliminary observations respecting the prolongation of life.

The preservation of health.

1. There are many impertinent treatises on this subject: particularly in attributing too much to the quality of meats: and too little to the quantity.
2. A variation of fasting and full eating is better than mediocrity for health.

Mediocrities commonly enervate nature, and make her slothful and impatient, if need should be, of any extremity, excess or indigence.

3. There is hardly any disposition to a disease which may not be cured by an appropriate exercise.

Boxing is good against the weakness of the reins:—shooting against the obstruction of the lungs:—walking and upright deportment of the body against the crudities of the stomach.

The cure of diseases.

1. This has been much laboured, but with small profit.

2. It

2. It comprehends the knowledge of diseases to which man is subject: together with the causes, symptoms, and cure.
3. Enumeration of some of the deficiencies as to the cure of diseases.

First defect:—a want of medical reports.

Second defect—relates to anatomy.

1st. There has not been sufficient enquiry into the *differences* in the structure of different human bodies.

1. *The difficulty of the investigation is the cause of this defect.*

2. *When the mechanical part of the frame is defective, it can only be remedied by diet and regimen.*

2d, There is a want of observation of the humours and their nestling places: and of the footsteps of diseases in divers bodies.

3d, The *anatomia vivorum* may be made with considerable accuracy upon animals.

Third defect:—The want of a work on diseases held incurable.

Physicians are too hasty in judging diseases to be incurable: so that the proscriptions of Sylla and the triumvirs, are nothing to the proscriptions of physicians: who, by their most unjust edicts, deliver over so many men to death.

Fourth defect:—a neglect to mitigate the pains of death, when hope is no more: and thus to produce a sweet calm dying.

Fifth

Fifth defect :—a neglect of acknowledged medicines.

1. An adherence to acknowledged medicines is a reason why quack medicines are celebrated for their cures.

2. A work of experimented medicines for the cures of particular diseases is wanting.

Sixth defect :—artificial mineral baths and fountains are wanting.

Seventh defect :—The prescripts in use are too compendious to effect any notable or difficult cure : for it is order, pursuit, sequence, artificial interchange, that are potent and mighty in nature.

It were a strange speech which spoken, or spoken oft, should reclaim a man from a vice deeply rooted and inveterate.

Eighth defect :—the want of a true and active natural philosophy, upon which the science of medicine should be built.

The prolongation of life.

1. This science is deficient : and is the most noble of all the sciences relating to man*.

Although

* See a Treatise on the Art of Prolonging Life, by Dr. Hufeland, public lecturer at Jena:—published a few years since : and which is, in many respects, only an expansion of this tract. The following is from his portrait of a man formed for long life.—

“ His senses are good, but not too delicate : his pulse is slow

Although the world to a christian, travelling to the land of promise, be, as it were, a wilderness : yet that our shoes and vestments be less worn away while we sojourn in this wilderness, is to be esteemed a gift coming from divine goodness.

2. Division of Lord Bacon's observations respecting the prolongation of life into 1st, *Admonitions*; 2d, *Indications*; and 3dly, *Precepts*.

Admonitions.

1. There is not any valuable treatise on this subject : but there is a small commentary by Aristotle.

slow and regular. His stomach is excellent : his appetite good, and his digestion easy. The joys of the table are to him of importance (*a*): they tune his mind to serenity: and his soul partakes in the pleasure, which they communicate. He does not eat merely for the sake of eating: but each meal is an hour of daily festivity. He eats slowly, and has not too much thirst. He is serene, loquacious, active, susceptible of joy, love and hope, but insensible to the impressions of the turbulent passions: his passions are never too violent. His anger is rather an useful glow than a fever (*b*). He is fond of employment,—particularly of calm meditation and agreeable speculations: he is a friend to nature and domestic happiness: and has no thirst after honours or riches."

(*a*) To be cheerfully disposed at hours of meals is a secret of long lasting.—BACON'S ESSAYS.

(*b*) Hooker's anger is said to have been like a vial of clear water, which, when shook, beads at the top, but instantly subsides, without any soil or sediment of uncharitableness.

2. The discourses of physicians on this subject are, at least, nothing worth.
3. Men must cease to trifle, by thinking they can retard and turn back nature by some precious receipt.
 1. The prolongation of life is a great work, and consists in many kinds of receipts, and of an orderly course and connexion of them.
 2. What never yet was done cannot be now effected, but by means yet never attempted.
4. It must be carefully observed, that receipts conducing to the prolongation of life may be injurious to health : and that receipts beneficial to health may abridge life.

Indications.

1. Things are preserved two ways, either in their own identity *as a fly in amber* : or by reparation, either of the whole *as in flame* : or of a part *as in mechanics*.
2. The prolongation of life depends upon 1st, The retardation of consumption ; and 2dly, The reparation—which is either of the whole ; or the renovation of the parts decayed.

The retardation of consumption.

3. Consumption is caused, 1st, By depredation of innate spirit ; 2dly, By depredation of ambient air.
4. Consumption is retarded, 1st, By making the agents less predatory ; 2dly, By making the patients less depredable.

5. The

5. The spirit is made less predatory, 1st, By condensing it in substance; 2dly, By diminishing it in quantity; 3dly, By sweetening and refreshing it with calm delight.
6. Ambient air is made less predatory, 1st, When it is less heated with the beams of the sun; or, 2dly, When it is repelled from the body.
7. The juices of the body are made less depre-dable, 1st, By being made more indurate; 2dly, By being made more dewy.

Reparation.

8. Reparation of the whole frame is effected by aliments: 1st. By the concoction of the inward parts; 2dly, By excitation of the outward parts; 3dly, By preparation of the aliment itself; 4thly, By comforting the last act of assimilation.
9. The renovation of decayed parts, 1st, By inteneration of the habit of the body; 2dly, By expurgation of the old moisture, and substitution of new moisture.

Precepts.

- 1st. The prolongation of life must be expected from a prescript set diet, rather than from any familiar regimen of food, or the excellency of particular receipts.
- 2d. The prolongation of life must be expected rather from working upon the spirits, and from the malacissation or inteneration of parts, than from any kinds of aliment or order of diet.
- 3d. The malacissation or inteneration of parts
by

by outward topics, must be performed by applications consubstantial, penetrating, and stringent.

It is not the intention of malacissation by outward topics to nourish parts : but only to render them more capable of nourishment.

Beauty.

1. Cleanliness, and the civil beauty of the body was ever esteemed to proceed from a modesty of behaviour, and a due reverence in the first place towards God, whose creatures we are : then towards society, wherein we live : then towards ourselves, whom we ought no less, nay much more to revere, than we do others.
2. Adulterate decoration by *painting and cerusse*, is well worthy of the imperfections which attend it ; being neither fine enough to deceive, nor handsome to please, nor wholesome to use.

We read of Jesabel that she painted her face : but there is no such report of Esther or Judith.

Strength.

1. The science of athletics relates to any point of ability to which the body may be brought : whether, 1st, of *activity*, or, 2dly, of *patience*.
2. The parts of activity are strength and swiftness.
3. Patience relates to hardness against wants, and to the indurance of pain.

4. All acts of strength are referred to this place.
5. The philosophy of athletics is not much investigated.
6. The mediocrity of athletics is for use: the excess for ostentation.

Pleasure.

1. The arts of pleasure are either *liberal*, which refer to the eye and to the ear: or *sensual*, which refer to the other senses.
2. Sensual pleasures need rather a censor to repress them than a doctor to instruct them.

It has been observed that, when states have been in their growth, arts military have flourished: when they have been settled and at the height, arts liberal: and when they have been declining, arts voluptuary.

3. Jocular practices are coupled with arts voluptuary.

THE MIND.

This subject is divisible into two parts:—
1st, As to the origin of the mind; 2dly, As to the faculties of the mind.

The origin of the mind.

The mind is either, 1st, Rational, peculiar to man; or, 2dly, Irrational, common to man with beasts.

The rational mind.

1. It is that precellence of the soul of man
above

above the soul of beasts : and inspired by the breath of God.

2. The enquiries respecting it.
3. This subject may be more diligently enquired in philosophy than it has been : but is referable to divinity.

The irrational mind.

1. It is that part of the mind which is common to man with beasts.
2. The knowledge of this part of the mind is deficient.

This mind has the softness of air to receive impression, with the vigour of fire to embrace action.

3. The irrational mind is an organ to the inspired substance or rational mind.

The faculties of the mind.

This subject is divisible into, 1st, An enumeration of the faculties ; 2dly, The use and object of the faculties.

Enumeration of the faculties of the mind.

1. They are understanding : reason : imagination : memory : appetite : will.
2. The physical origin of the faculties ought to be investigated.
3. Appendices to this subject are, 1st, Divination, which is either artificial or natural ; and, 2dly, Fascination, both of which have been but slightly investigated.

Artificial divination.

4. Artificial divination is a prediction by argument,

ment, concluding by signs and tokens : as the astronomer predicts eclipses.

5. Artificial divination is either, 1st, *Rational*, when the argument is coupled with a derivation of causes ; 2dly, *Superstitious*, when there is a mere casual coincidence of the event and prediction, as the flights of birds, &c.
6. Artificial divination is not proper to this place ; but should be referred to the respective sciences in which the prediction is made.

Natural divination.

7. It is a prediction from the internal nature of the soul.
8. Natural divination is either, 1st, *Native* ; or, 2dly, *By influxion*.
9. Native divination is grounded on the supposition that the mind, when withdrawn and collected into itself, and not diffused into the organs of the body, hath, from the natural power of its own essence, some premonition of things future—as *in sleep : ecstasies : and propinquity of death, &c.*
10. Native divination is furthered by those abstinencies which make the mind retire into itself.
11. Divination by influxion* is grounded on the supposition that the mind, as a mirror,

* Query, Whether divination by influxion is not descriptive of the feeling which influences the benevolent and orderly class of society called Quakers
takes

takes a secondary kind of illumination from the foreknowledge of God and spirits.

12. Divination by influxion is also furthered by abstinencies.
13. Native divination is accompanied with repose and quiet: but divination by influxion is moved with a kind of fervency and impatience, as it were, of the Deity.

Fascination.

14. Fascination is the power and intensive act of the imagination upon the body of another.
15. The opinions of the schools of Paracelsus, and the disciples of pretended natural magic.
16. The fortifying the imagination is incident to this subject.
17. Attempts to fortify the imagination by ceremonies are injurious.

Of voluntary motion.

18. Enquiries respecting voluntary motion refer specially to the inferior soul.
19. Enquiries respecting voluntary motion have in general been superficial.
20. There has not been any enquiry how compressions, and dilatations, and agitations of the spirit (which is the spring of motion) move the body.

Of sense and sensibility.

21. Enquiries on this head refer to the inferior soul.
22. This subject has in general been laboured.
23. Defi-

23. Deficients in this knowledge are, 1st, In not distinguishing between perception and sense; 2d, In the form of light.

Of perception and sense.

24. Perception, or a kind of election in natural bodies to embrace that which is allied to it, and to fly that which is adverse to it; is diffused through the whole of nature.

The body of a living creature assimilates that which is good for it, eximeth what is unprofitable.

25. Defects attending this subject.

1st. It is for the most part unhandled.

2d. Those who have enquired on this subject have attributed *sense* to all bodies.

With them it is a piacular crime to pull off a bough from a tree, lest it should groan and complain as Polydore did.

26. There should be an enquiry of the difference between sense and perception: by comparing sensibles with insensibles: and by an examination why many actions of animate bodies are performed without sense.

27. From the ignorance on this subject, the antient philosophers held that a soul was infused into all bodies.

The form of light.

28. There have been some enquiries respecting the radiations of light: scarcely any respecting its original.

29. The cause of having neglected to make enquiries is the too early departure from physics, by having placed perspectives amongst the mathematics.

30. The treating of light and its causes in physics is commonly superstitious and unphilosophical.

31. Enquiries ought to be made :

1st. Of things common to all lucid bodies : as the sun ; rotten wood ; the putrid scales of fish, &c. ; certain flies ; *the eyes of certain living creatures in the dark.*

2d. Why some things take fire : and once thoroughly heated cast forth a light (as metals), others not (as water).

He who thinks that water is an enemy to light, sure was never rowed with oars in a dark night, upon salt waters, and in a hot season : where he might have seen small drops of water, rebounding from the clashing of the oars, to sparkle and cast forth a light.

3d. Why many creatures see in the night.

It must needs be that there is a native and inbred light in air, although very feeble and weak : yet proportioned to the optics of such creatures.

The use and objects of the faculties of the mind.

1. The knowledge respecting the understanding, and the knowledge respecting the will, are, as it were, twin by birth.

There is not in the universal nature of things so intimate a sympathy, as that of truth and goodness.

Quo magis rubori fuerit viris doctis, si scientia sint tanquam angeli alati, cupiditatibus vero tanquam serpentes, qui humi reptant : circumgerentes animas, instar speculi sane, sed menstruati.

2. The understanding produces decrees : the will, actions.

Sense presents ideas to the imagination : reason judges them : and imagination acts with those which are approved.

Imagination ever precedes voluntary motion.

This Janus of imagination is bifronted : the face towards reason hath the print of truth : the face towards action hath the print of goodness.

The mind hath over the body that command which the lord hath over a bond-man : but the reason hath over the imagination that command which a magistrate hath over a free citizen, who may also rule in his turn.

3. Division of the subject. 1. Of the understanding. 2. Of the will.

OF THE UNDERSTANDING.

1. Knowledge respecting the understanding is to most wits the least delightful : and seems but a net of subtlety and spinosity : but it is the key of all other arts.

Knowledge is pabulum animi: and the nature of men's appetites is as the Israelites' in the desert, who were weary of manna, and would fain have turned ad ollas car-nium.

2. The different intellectual arts are, 1st, *Invention* ; 2dly, *Judgment* ; 3dly, *Memory* ; 4thly, *Tradition*.

INVENTION.

1. Invention is either, 1st, *Of arts and sciences* ; 2dly, *Of arguments and speeches*.

INVENTION OF ARTS AND SCIENCES.

1. The art of inventing arts and sciences is wholly deficient.

This is much such a deficiency, as if in making an inventory of the estate of a defunct, it should be set down, *of ready money nothing* : for as money will fetch all other commodities, so all other arts are purchased by this art.

2. Proofs that the art of inventing arts and sciences is deficient.

1st. Neither logicians, nor physicians, nor philosophers, pretend to invent : neither is our form of invention much other than that which brute beasts are capable of : which is a most intensitive solicitude

solicitude about some one thing, and a perpetual practice thereof : which the necessity of their conservation imposes upon such creatures.

We are more beholden to a wild goat for surgery : to a nightingale for modulations of music : to the Ibis for some part of physic : to a pot-lid that flew open for artillery : in a word, to chance rather than to logic.

It is no marvel that the Egyptians had their temples full of the idols of brutes : but almost empty of the idols of men.

- 2d. The deficiency of the art of inventing arts and sciences is demonstrated by the form of induction which logic propounds : for the inferring a general position from a nude enumeration of particulars, without an instance contradictory, is vicious : nor doth such an induction infer more than a probable conjecture that there is no repugnant particular undiscovered.

As if Samuel should have rested in those sons of Isbay which were brought before him in the house : and should not have sought David who was absent in the field.

- 3d. If it be granted that the principles of sciences may be rightly inferred from the inductions in use, yet inferior axioms cannot safely be deduced from them, by syllogism, in things of nature
which

which participate of matter : because the subtlety of the operations of nature is far greater than the subtlety of words.

Many philosophers have held that the knowledge of man extends only to probabilities : from doubting the reports of the senses, rather than the weakness of the understanding.

3. Division of the art of invention of arts and sciences. 1st, From experiments to experiments, or *Literate Experience* ; 2dly, From experiments to axioms, or from axioms to experiments ; that is, *Interpretation of Nature*, or *Novum Organum*.

LITERATE EXPERIENCE.

1. This is not properly an art, but a kind of sagacity.
2. This, hunting of Pan, shews the diverse ways of making experiments.
3. The different modes of making experiments are chiefly, 1st, Variation ; 2d, Production ; 3d, Translation ; 4th, Inversion ; 5th, Compulsion ; 6th, Application ; 7th, Copulation ; and, 8th, Chances.

Variation of an experiment.

1. By varying the matter upon which the experiment is made.

*The making paper is only tried in linen, and not in woollen :—incision in fruit trees is practised rarely in wild trees : though it is affirmed that an elm grafted upon
an*

an elm, will produce wonderful shades of leaves.

The variation in the part of a thing is classed here.

A slip thrives more when grafted than when planted: may not the seed of an onion inserted into the head of another onion while it is green, thrive more than when sown?

2. By varying the *efficient* of the experiment.

The sun's rays collected in a burning glass will burn matter: may any degree of warmth be so collected from the moon's rays?—Amber and jet, if rubbed, will attract straw; will they have the same effect if warmed at the fire?

3. By varying the *quantity* of the experiment.

One dram of sulphur mingled with half a pound of steel will make it fluid: will an ounce of sulphur dissolve four pounds of steel?

Care must be taken not to calculate upon the increase or continuance of the experiment by increasing the bulks: for by quantity the obstinacy of the matter in the patient is more increased, than the activity of the virtue in the agent.

Æsop's huswife thought that, by doubling her measure of barley, her hen would daily lay her two eggs: her hen grew fat and laid none.

Production by experiment.

1st, By repetition.

Spirit of wine is made of wine once distilled: will a distillation of the spirit of wine increase its strength?

Experiment by repetition must be made with caution: for, after a certain progression, nature relapses.

2dly, By extension.

The versor of a mariner's needle applies itself to the pole: does it effect this in the same manner, and upon the same consequence, by which celestial bodies move: that is, if the needle be placed on the south point, will it regain its position by moving by the west rather than by the east?

Translation of an experiment.

1. By translation from nature into art.

The manner of distilling might be taken from showers or dew: or from drops adbering to the covers of pots of boiling water.

Men should observe all the workmanship and the particular workings of nature, and meditate which of these may be transferred to arts.

2. By translation from one art into a different art.

Spectacles are invented to help a weak sight: might not an instrument be contrived which, if fastened to the ear, would help the deaf?

Nothing can so much conduce to the drawing down, as it were, from heaven,
a whole

a whole shower of new and profitable inventions, as this: that the experiments of many mechanic arts may come to the knowledge of one man, or some few, who, by mutual conference, may whet and sharpen one another: that so, by this, arts may nourish, and, by a communication of rays, inflame one another.

3. By translation from one art into a different part of the same art.

If opiates repress the spirits in diseases, may they not retard the consumption of the spirits so as to prolong life?

Inversion of an experiment.

It is trying the contrary to that which is manifested by an experiment.

Take a small bar of iron, and beat it on one end: then set it upright, placing the beated end downwards, and your hand on the other end: it will presently burn your hand:—invert the bar, placing the hot end uppermost and your hand upon the part which is downward: you will not feel the heat so soon by many pulses: now if the bar were beated all over, and one end chilled, would the cold sooner pierce downward than upward?

Compulsion of an experiment.

1. It is the urging an experiment till its virtue is annihilated.

Burn or macerate a loadstone: or dissolve iron till the attraction between the iron and loadstone is gone.

2. Com-

2. Compulsion of experiments commonly falls not within the limits of Literate Experience, but is referred to the *Novum Organum*.

Application of an experiment.

It is the translation of an experiment into some other profitable experiment.

Flesh putrefies sooner in some cellars than in others; may not this assist in finding good or bad airs for habitations?

Let men awake and perpetually fix their eyes, one while on the nature of things: another on the application of them to the use and service of mankind.

Copulation of Experiments.

1. It is trying the efficacy of united experiments, which, when separate, produce the same effect.

If you desire to have late roses or fruit, pull off the more early buds when they are newly knotted: the same is done, if you lay the roots bare until the spring be well come on, and expose them to the open air: join both these practices of putting back germination.

2. In the copulation of experiments a fallacy may be hid, if the copulation be made of things which work after a different, and, as it were, a repugnant manner.

Chances of an experiment.

1. It is the trying a conclusion, not for that any reason, or other experiment, induceth you to it,

it, but only because the like was never attempted before.

2. This is an irrational, and, as it were, a passionate manner of experimenting ; but yet may be the mode of making very useful discoveries.

The wonders of nature lie out of the high road, and beaten paths : so as the very absurdity of an attempt may sometimes be prosperous.

3. If reason attend this practice : that is, that it is evident that such an experiment was never yet tried, and yet there is great reason why it should be attempted ; then it is a choice experiment, and searcheth the very bosom of nature.
4. Let no man be discouraged if the experiments which he puts in practice answer not his expectation.

What succeeds pleaseth more, but what succeeds not, many times informs no less.

Experiments of light and discovery ought for a time to be much more enquired after than experiments of use and practice.

NOVUM ORGANUM.

1. It is the art of interpreting nature by inventing from experiments to axioms, or from axioms to experiments.
2. It is a matter of the highest importance, and is the subject of a separate work.

INVENTION OF ARGUMENTS.

1. It is the art of readily producing, out of the knowledge stored in the mind, that which is pertinent to the matter propounded.
2. It

2. It is more properly a reduction into memory, or suggestion with application, than invention.

We account it a chace as well of deer in an inclosed park, as in a forest at large.

3. The modes of procuring the ready provision for discourse are, 1st, *Preparation*; 2dly, *Suggestion*.

Preparation.

4. It is the framing and storing up arguments on such things as are frequently discussed.
5. It scarcely deserves to be called knowledge : as it consists rather of diligence, than of artificial erudition.

Aristotle said, “ *The Sophists did as if one that professed the art of shoe-making should not teach how to make a shoe: but only exhibit in readiness a number of shoes, of all fashions and sizes. Yet a man might reply, that if a shoe-maker should have no shoes in his shop, but only work as he is bespoken, he would have but few customers.*

Our Saviour, speaking of divine knowledge, says, Every scribe, instructed for the kingdom of heaven, is like a good house-holder that brings forth both new and old store.

Aristotle's advice is, to change a wardrobe for a pair of shears.

6. This subject is more fully investigated under the head of rhetoric.

Suggestion.

7. It directs the mind to certain marks, as a means of exciting it to produce knowledge.
8. Suggestions are either, 1st, General; or, 2dly, Particular.

General suggestion.

9. This is copiously handled in logic.
10. Its uses are to furnish arguments to dispute probably: to minister to our judgments: to conclude right: and to direct our enquiries.

A faculty of wise interrogating is half of knowledge; for whosoever seeketh, knoweth that which he seeketh for in a general notion.

Particular suggestion.

11. It is the mode of enquiry appropriate to particular subjects and sciences.
12. Solid and true arts of invention shoot up and come to maturity with the inventions themselves.

In going upon a plain, after we have gone a part of the way, we have not only gained this, that we have now passed a part of our journey; but we gain a better sight of that part which remains.

13. This subject is deficient; and is exemplified in a particular topic, *De gravi et levi*.
14. Bacon intends to make a work of particular topics upon some subjects in nature, which are more observable and more obscure.

JUDGMENT.

JUDGMENT.

1. It relates to the nature of proofs and demonstrations.
2. Preliminary considerations as to the different modes of drawing conclusions, which are,
 - 1st, By legitimate induction, which is referred to the *Novum Organum*; 2dly, By syllogism.

OF SYLLOGISM.

3. Syllogisms are agreeable to the mind, and have been much laboured.

The mind of man doth wonderfully endeavour and extremely covet that it may not be pensile: but that it may light upon something fixed and immoveable: on which, as on a firmament, it may support itself in its swift motions and disquisitions.

Aristotle endeavours to prove that, in all motions of bodies, there is some point quiescent: and very elegantly expounds the fable of Atlas, who stood fixed and bare up the heavens from falling, to be meant of the poles of the world, whereupon the conversion is accomplished: In like manner, men do earnestly seek to have some atlas or axis of their cogitations within themselves, which may, in some measure, moderate the fluctuations and wheelings of the understanding;—fearing, it may be, the falling of their heaven.

Men have hastened too fast to set down principles of sciences, about which all the variety of disputations might turn without
 6
 peril:

peril :—not knowing that he, who too early fixes on certainties, will conclude in ambiguities : and he that seasonably suspends his judgment, shall attain to certainty.

4. The art of judging by syllogism is the reduction of propositions to principles by middle terms.
5. Syllogisms are direct, or *ex absurdo*.
6. Division of the art of judgment :—1st, The analytic art ; 2dly, The doctrine of elenchs.

The Analytic Art.

7. It is for direction.
8. It sets down the true forms of arguments : from which any variation leads to error.
9. There is not any deficiency in the analytic art.

The Doctrine of Elenchs.

10. The doctrine of elenchs is for caution to detect fallacies which might ensnare the judgment.
11. Elenchs are, 1st, *Of sophisms* ; 2dly, *Of interpretation* ; 3dly, *Of idols*.

Elenchs of sophisms.

12. Elenchs of sophisms are to detect the more subtle sort of sophisms.

The mere gross sorts of fallacies are as the feats of jugglers ; which, although we know not how they are done, yet we know well it is not as it seems to be.

13. This subject is not deficient.

14. The

14. The virtuous use of this knowledge is to redargue sophisms: the vicious use is to impose captions and contradictions.

An orator is as the greyhound, who has his advantage in the race: the sophist is as the hare, who has his advantage in the turn.

Elenchs of interpretation.

15. Elenchs of interpretation are the logical investigation of transcendent and adventitious conditions of entity.
16. This is a sound and material part of knowledge.

Common and general notions have this nature, that, in all disputes, they every where intervene, so as if they are not, by careful judgment, at first accurately distinguished, they may overcloud the whole light of disputes, and end them in a skirmish of words.

The erroneous acceptance of words is the sophism of sophisms.

17. The right use of this knowledge is redargution and caution about the acceptance of words.
18. That part of predicaments touching cautions of not confounding and transposing the terms of definitions and divisions, if it were rightly instituted, would be of great use, and might be referred to this place.

Elenchs of idols.

19. Idols are predispositions to particular opinions: and are the profoundest fallacies of the mind of man.

The

The mind of man, drawn over and clouded with the sable pavilion of the body, is so far from being like a smooth, equal, and clear glass, which might sincerely take and reflect the beams of things according to their true incidence, that it is rather like an enchanted glass, full of superstitions, apparitions, and impostures.

20. Idols are, 1st, *From the nature of man in general*; 2dly, *From the particular nature or situation of individuals*; 3dly, *From words*; 4thly, *From depraved theories and perverse laws of demonstration.*
21. The three first sorts of idols besiege the mind, and can never be quite extirpated; but may be avoided by caution.

Idols from the general nature of man.

22. The nature of the mind is more affected with affirmatives and actives, than with negatives and privatives.

The mind of man, if a thing have been once existent and held good, receives a deeper impression thereof than if the same thing far more often failed and fell out otherwise: which is the root, as it were, of all superstition and vain credulity.

He answered well to him that shewed him the great number of pictures of such as had escaped shipwreck, and had paid their vows: and, being pressed with this interrogative, Whether he did not now confess the divinity of Neptune? answered,

sacred, But where are they painted that are drowned?

There is the same reason of all such like superstitions as in astrology, dreams, divinations, &c.

23. The mind of man presupposes a greater equality and uniformity in nature than in truth there is.

The mathematicians suppose that, in the heavenly bodies, all is moved by perfect circles, rejecting spirals.

In nature there are many things, as it were, monodia and full of imparity: yet the conceits of men still feign and frame unto themselves relatives, parallels, and conjugates.

24. The mind is apt to suppose that man is, as it were, the common measure and mirror or glass of nature: that is, that nature doth the same things that man doth.

It is not credible what a troop of fictions and idols the reduction of the operations of nature to the similitude of human actions hath brought into philosophy.

Velleius the Epicurean needed not to have asked why God should have adorned the heavens with stars and lights, as if he had been an ædile: one that should have set forth some magnificent shows or plays: for if that great workman had conformed himself to the imitation of an ædile, he would have cast the stars into some pleasant and beautiful works, and orders, like the curi-
ous

ous roofs of palaces : whereas one can scarce find, in such an infinite number of stars, a posture in square, triangle, or right line.— So different a harmony there is between the spirit of man, and the spirit of the world.

Idols from the particular nature or situation of individuals.

25. They are idols derived from the particular complexion of every individual in respect of mind and of body : as also from education, custom, and fortuitous events.

It is an excellent emblem that of Plato's cave : for certainly if a man were continued from his childhood unto mature age in a grot, or a dark and subterraneous cave, and then should come suddenly abroad, and should behold this stately canopy of heaven, and the furniture of the world : without doubt he would have many strange and absurd imaginations come into his mind, and people his brain. So in like manner we live in the view of heaven, yet our spirits are inclosed in the caves of our bodies, complexions and customs, which must needs minister unto us infinite images of errors, and vain opinions, if they do seldom, and for so short a space, appear above ground, out of their holes, and do not continually live under the contemplation of nature, in the open air.

Men seek truth in their own little world, and not in the great and common world.

Idols from words.

26. They are idols which, out of a tacit stipulation amongst men, touching the imposition of words and names, have insinuated themselves into the understanding.

Words commonly are imposed according to the capacity of the people, and distinguish things by such differences as the vulgar are capable of: and, when a more precise conception and a more diligent observation would discern and separate things better, the noise of popular words confounds and interrupts them.

27. Definitions consist of words, and are not a sufficient remedy for this disease.
28. These idols are most troublesome.

The knowledge of the three first species of idols is a primary knowledge.

1. These idols can never be quite removed.
 2. The knowledge of idols cannot be reduced into an art: but serves only as a caution.
 3. This knowledge is defective.
 4. It is referred to the *Novum Organum*.
29. The doctrine of idols native and adventitious is defective, and is referred to the *Novum Organum*.

Appendix to the art of judging.

30. The applications of the different kinds of demonstrations to different subjects.

We

We do not require demonstrations from orators, or persuasions from mathematicians.

31. This science is deficient.

32. The different kinds of proof are, 1st, By immediate consent; 2dly, By induction; 3dly, By syllogism; 4thly, By demonstration in circle.

A rigor and curiosity in requiring too severe proofs in some things, much more a facility and remission in resting satisfied in slighter proofs, are to be numbered amongst those prejudices which have been the greatest causes of detriment and impediment to science.

MEMORY.

1. This subject is divided, 1st, Into the knowledge of the helps of memory; and, 2dly, The knowledge of memory itself.

The knowledge of the helps of memory.

2. Without the assistance of writing, memory would be too weak for intricate subjects.

3. A good digest of common places is an excellent aid to memory: but the mode of common placing is defective.

The knowledge of memory itself.

4. This has been but weakly enquired.

5. Precepts for memory have been exalted for ostentation; but not for use.

The mere repetition of a great number of words, and such like artifices, are as the tricks of tumblers, buffoons, and jugglers.

6. Appendices

6. Appendices on the foundations of the art of memory ; which are, 1st, Prenotion ; 2dly, Emblem.
7. Prenotion is a limitation of an indefinite seeking of what we would remember, by directing us to seek it in a narrow compass.
8. Emblem is the reduction of intellectual conceptions to sensible images.

You will more easily remember the image of a huntsman pursuing the hare : or an apothecary setting in order his boxes : or a pedant making a speech : or a boy reciting verses by heart : or a jester acting upon a stage : than the notions of invention, disposition, elocution, memory, and action.

TRADITION.

1. This work on the advancement of learning is as a heap of small dust ; as grains of arts and sciences to which ants may creep and repose themselves ; and so betake themselves to new studies, and reap a new harvest.
2. Tradition is the art of communicating our knowledge.
3. Division of the subject :—1st, *Concerning the organ of speech* ; 2dly, *Concerning the method of speech* ; 3dly, *Concerning the ornament of speech*.

THE ORGAN OF SPEECH.

4. 1st, In general. 2dly, Grammar.

The

The organ of speech in general.

5. Whatever may be distinguished into differences, so as to express the variety of our notions, may convey our thoughts.
6. The notes which, without the help of words, signify things, are, 1st, *Emblematical of the thing signified*, as hieroglyphics and gestures; and, 2dly, *Not emblematical of the thing signified*.
7. The antiquity of hieroglyphics.
8. Gestures are, as it were, transitory hieroglyphics.

Periander, being consulted how to preserve a tyranny, bid the messenger stand still, whilst he, walking in a garden, struck off the tops of all the highest flowers.

9. Characters not emblematical of the thing signified are understood by custom, and in number must be infinite.
10. The knowledge concerning significant notes without words is defective, and ought not to be despised.

Grammar.

11. The objects of grammar are, 1st, Speech; 2d, Writing.
12. Grammar is an antidote against the confusion of tongues.
13. The use of grammar is small in mother tongues: is greater in foreign living languages: but is greatest in dead languages.
14. Grammar is, 1st, *Literary*, for the learning and speaking of languages;

2dly, *Phi-*

2dly, *Philosophical Grammar.*

15. Doubts whether there was a treatise on philosophical grammar by Cæsar.
16. It is grammar which enquires the analogy between words and things, or reason: besides that interpretation of nature which is subservient to logic.

Words are the footsteps of reason: and footsteps do give some indications of the body.

17. Observations.

1. Plato's hypothesis, that words were not imposed at first, *ad placitum*, but were significantly derived and deduced from a certain reason and intendment, is certainly ingenious, but seems to be erroneous.
2. A grammar shewing in what points every particular language did excel, and in what points it was deficient, would be most valuable.

Thus, tongues might be enriched and perfected by mutual intertraffic one with another: and a most fair image of speech (like the Venus of Apelles), and a goodly pattern for the true expression of the inward sense of the mind, might be drawn from every part which is excellent in every language.

3. Valuable conjectures touching the natural dispositions and customs of people and nations, may be made from their language.

The

The Grecians used great liberty in composition of words : the Romans in this point were severe. May it not be inferred that the Grecians were disposed to study arts, the Romans to manage state affairs? for distinctions of arts, for the most part, require composition of words: but matters and business simple words.

The Hebrews use so few words and so unmingled, that a man may plainly perceive by their tongue, that they were a Nazarite people, and separate from other nations.

Antient languages were more full of declensions, cases, conjugations, tenses, and the like: the modern, commonly destitute of these, do loosely deliver themselves in many expressions by prepositions and auxiliary verbs: may it not be conjectured that the wits of former times were far more acute and subtle than ours are?

18. Philosophical grammar is deficient.
19. Considerations respecting the sweetness and harshness of the sound of words belong to grammar: and are, 1st, Measure; 2dly, Sound; 3dly, Accent.
20. The art of metre is deficient: though examples are infinite.
21. Modern languages are improperly applied to antient metres.
22. The accents of sentences ought to be observed, as well as the accents of words.

Of Writing.

23. Writing is either, 1st, By the common alphabet ; or, 2dly, By cyphers, upon which men agree between themselves.
24. From the variation of pronunciation, writing by the common alphabet ought to be according to the received custom, and according to the sound of the words.

Of Cyphers.

25. There are various sorts of cyphers.
26. The virtues of cyphers are, 1st, That they are not laborious to write and read ; 2dly, That they are impossible to decypher ; 3dly, That they are without suspicion.
27. Of the shifting off of examination by two alphabets ; the one of true letters, the other of non-significants.
28. Of signifying omnia per omnia, which is the highest degree of cypher.
29. The art of decyphering is correlative to the art of cyphers.

In making this globe of sciences, the lesser islands must not be omitted.

THE METHOD OF SPEECH.

30. This, which is the wisdom of tradition, has been improperly classed as a part of logic and of rhetoric.
31. Different sorts of methods.
- First method, magistral, which teaches ; or an initiative, which insinuates.*

1. *Magistral* is referred to sciences as they
now

now are :—*initiative*, to the advancement of sciences.

2. Initiative delivery is defective.

He that teaches, teaches in such manner as may best be believed, not as may best be examined : and he that learns, desires rather present satisfaction than enquiry.

Instruction ought to be imparted into the mind of another, in the same method wherein it was first acquired.

If you mean only to use the plant, it is no matter for the roots : but if you would remove it into another soil, then take some of the root.

The mathematics afford some shadow of initiative delivery.

Second method.—A revealed, or a concealed method.

Third method.—A methodical delivery, or a delivery in *aphorisms*.

1. Delivery by aphorisms is a test of the knowledge of the writer.
2. Methodical delivery is better to procure consent : worse to generate action.
3. Aphorisms invite persons to add to knowledge : methodical delivery is a bar to such addition.

Fourth method.—Delivery by *assertions with their proofs* : or by *confutations*.

Delivery by confutations should be used only to remove strong prejudices.

An army does not stop to besiege every village :

village : if the main point be gained, the villages fall in of course.

Fifth method.—Accommodation of delivery, according to the matter which is to be explained.

Sixth method.—Delivery according to the anticipations in the minds of the learners.

1. Those whose conceits are coincident with popular opinion have nothing to do but to dispute and prove.
2. Those whose conceits are beyond popular opinion have a double labour. 1st, That they may be conceived ; 2dly, That they may prove.
3. Science, when not consonant to anticipations, must be aided by similitudes.
32. Different parts of method. 1st, The disposition of the whole work ; or of the argument of some book ; 2dly, The limitation of propositions.

The architect is to frame the whole building and the several beams.

33. Observations upon propositions being convertible : and of their extension and production.
34. In the limitation of propositions much must be left to practice.
35. Of the method of imposture : by which ignorance assumes the semblance of knowledge.

It is like a broker's shop : that hath the ends of every thing, but nothing of worth.

THE ILLUSTRATION OF SPEECH.

36. Eloquence is, in reality, inferior to wisdom; but in popular esteem it is superior to it.
*There is Aaron, he shall be thy speaker,
 thou shalt be to him as a god.*
37. The deficiency in eloquence is rather in some collections than in the art itself.
38. Rhetoric is subservient to the imagination, as logic is to the understanding.
39. The office of rhetoric is to apply the dictates of reason to the imagination, for the better moving the appetite and will.
40. The government of reason is disquieted by the fallacies of arguments: by assiduity of impressions: or by the violence of passions.
41. The end of logic is to teach a form of reason to detect fallacies of arguments: the end of morality is to compose the passions, that they may fight for reason: the end of rhetoric is to fill the imagination with observations and resemblances which may second reason.
42. Virtue, if she could be seen, would move great love and affection; and rhetoric paints her to the life.
43. The custom of the Stoics, who laboured to thrust Virtue upon men by concise and sharp sentences, has been deservedly derided.
44. When the affections are obedient to the reason, a naked statement is sufficient.
45. The affections behold present good: reason beholds it afar off.
46. Logic considers natural reason, and is as the fist closed. Rhetoric considers reason

as it exists in popular opinion ; and is as the hand open.

47. The proofs of logic are fixed : the proofs of rhetoric must vary according to the audience.

Orpheus in sylvis, inter Delphinas Arion.

48. The wisdom of private speech, or the variation of the nature of the address according to the audience, is of great importance ; and is defective.
49. There has not been any continuation of the wisdom of Aristotle, in making a collection of the popular signs of good and evil, both simple and comparative.
50. The defects of Aristotle's collection are, 1st, The recital of too few ; 2dly, The not annexing the explanations ; 3dly, The supposing that their use was only for probation, and not for moving the affections : for many forms of speaking are equal in signification, which are different in impression.
51. Examples of the colours of good and evil.
52. There is a deficiency of common places, which ought to be as the seeds of arguments for and against every important subject ; of which numerous instances are annexed.
53. There is a deficiency in the lesser forms of speech : as prefaces, conclusions, digressions, &c. of which some instances are annexed.
54. The appendices to the art of delivery are, 1st, *The art critical* ; 2dly, *The art of instruction*.

The

The art critical.

1. An emaculate correction and emended edition of approved authors appertains to the art critical.

The rash diligence of some writers has been very prejudicial, by their substituting in the text their own conjectures, for words which they do not understand: so that the most corrected copies are commonly the least correct.

2. An explanation of authors by *commentaries*, *notes*, &c. appertains to this art.
 1. Critics often waive obscure passages; and dwell, to fastidiousness, upon those which are trifling.
 2. It is much to be wished that an author would annex notes of his own, explanatory of difficult passages.
3. A brief censure and judgment of the author's, and a comparison of them with other authors upon the same subject, appertain to this art.

The art of instruction.

1. It were soon said, Consult with the schools of the Jesuits; for there is nothing for the use and practice better than their precepts.
2. A collegiate education and institution of childhood and youth is highly to be approved.
3. Youth should beware of abridgments, and too forward maturation of knowledge.
4. There is some indulgence to be given to natural propensities to particular studies.

5. There

5. There are two ways of forming the mind :
1st, By beginning with easy precepts, and
by degrees leading to more difficult ; 2dly,
By beginning with difficulties, and descend-
ing to those which are easy. A wise mix-
ture of these methods is of the greatest im-
portance.
6. The application and election of studies ac-
cording to the mind to be instructed is a mat-
ter of singular judgment and use.
*If a man be bird-witted, that is, quickly
carried away, and hath not the patient fa-
culty of attention, let him study the mathe-
matics ; wherein if the wit wander, the
demonstration must be renewed.*
7. There should be a judicious intermission of
exercises to prevent the formation of bad
habits.

Observations upon the importance of
education.

OF THE WILL.

1. Right reason governs the will : good appa-
rent seduces it : the incentives of the will are
the affections : the organs and voluntary mo-
tions are her ministers.
*Above all things keep thy heart : for out
of it issue the actions of life.*
2. Writers on this subject have described vir-
tue, duty, &c. without pointing out the mode
of attaining them.

This

This is as if a man who professed the art of writing should only exhibit fair copies of alphabets and letters joined, without giving any precepts for the carriage of the hand and framing of the characters.

3. Division of moral philosophy : 1st, *The exemplar or image of good* ; 2dly, *The culture of the mind, that is, the georgics of the mind.*

THE IMAGE OF GOOD.

1. This doctrine describes, 1st, *The kinds of good* ; 2dly, *The degrees of good.*
2. The questions amongst the antients respecting the supreme degree of good, are now, by christianity, discharged.
3. There is not any deficiency in enquiries respecting the kinds or the degrees of good.
4. The antients are defective in not having examined the springs of moral habits.
5. Good is either, 1st, *Private or individual* ; or, 2dly, *Public good.*
6. Public good is more worthy than private good.

Pompeius Magnus being in a commission for purveyance during a famine at Rome, and being dissuaded by his friends from going to sea in tempestuous weather,—answered, “Necesse est ut eam : non ut vivam.”

1. An active life is to be preferred to a contemplative life.

Pythagoras, being asked by Hiero what he was, answered : If Hiero were ever at the Olympian games,

he knew the manner, that some came to try their fortunes, for the prizes : some as merchants to utter their commodities : some to make good cheer and be merry, and to meet their friends : and some came to look on : and that he was one of them that came to look on :—but men should know that, in this theatre of man's life, it is reserved only for God and angels to be lookers on.

A contemplative life, which does not cast any beam of heat or light upon human society, is not known to divinity.

2. The ascendancy of public good terminates many disputes of the antient philosophers.
3. The necessity of advancing the public good, censures the philosophy of Epictetus, who placed happiness in those things which are in our power, lest we be liable to fortune and disturbance.

Consalvo shewing his soldiers Naples, protested that he would rather die with one foot forward, than be secured by one foot of retreat.

A mind, conscious of good intentions, however succeeding, affords more solid and sincere joy, and to nature more agreeable, than all that provision wherewith man may be furnished either for the
3
fruition

fruition of his desires, or the repose of his mind.

4. The necessity of advancing the public good, censures that philosophy which flies perturbations.

This philosophy introduces such a health of mind, as was that of Herodicus in body, who did nothing all his life, but intend his health. 'Sustine,' and not 'Abstine,' was the commendation of Diogenes.

It censures the tenderness of some men, who retire too easily from public life, to avoid indignity: but the resolution ought not to be so fine, that every thing may catch in it and tear it.

PRIVATE GOOD.

7. Private good is, 1st, *Active*; 2dly, *Passive*.

Active private good.

8. It is the effecting and bringing some desire to issue.

9. Active private good is preferable to passive.

Vita sine proposito languida est.

10. Active individual good differs from the good of society; although it is often coincident with it, by the difference of the motive.

Passive private good.

11. It is, 1st, Good conservative; 2dly, Good perfective.

Good perfective.

12. Good perfective is of a higher nature than good conservative.

1. Man's approach to a divine nature is the perfection of human nature.

Ignis est o'lis vigor, et cælestis origo.

2. A depraved imitation of perfective good by a blind ambition of local advancement is the littleness of human nature.

It is in ambition as with those who are sick ; who tumble up and down and shift their places, as if by a local remove they could obtain rest.

Good conservative.

13. It consists in the fruition of that which is agreeable to our natures.

14. It is the most simple and the lowest sort of good.

15. Good conservative is of two sorts : 1st, The steadiness of the enjoyment, which consists in tranquillity ; 2dly, The quickness and intensity, which consists in variety.

16. Whether tranquillity or variety is to be preferred, has been controverted.

The Sophists said that Socrates's happiness (which consisted in peace and tranquillity of mind) was the happiness of a stone :—Socrates said, That the Sophists' happiness (which consisted in desiring much and enjoying much) was the happiness

piness of one who had the itch, and did nothing but itch and scratch.

17. Whether human nature may at once retain both tranquillity of the mind, and the active vigour of fruition, has not been enquired.

1. This decided the true way makes the former enquiry useless.

We see men so framed as to be extremely affected with present pleasures, without being much troubled at the loss of them.

2. The doctrines of many philosophers, from their retired mode of living, are too cautionary.

Let men imitate the wisdom of jewellers; who, if there be in the gem a cloud or ice which may so be ground as not to abate the stone too much, they remove it; otherwise they will not meddle with it:—so ought men to procure serenity, but not at the expence of magnanimity.

PUBLIC GOOD.

18. It is duty, and relates to a mind well framed towards others.

19. This science is improperly confused with politics.

As, in architecture, it is one thing to frame the posts, beams, and other parts of an edifice; and another thing to join the parts together: so the doctrine of the conjugation of men in society differs from
that

that which makes them well affected to society.

20. Duties are, 1st, *Common to every man*; 2dly, *Special duties arising from any profession, vocation, &c.*

21. The duties common to every man have been excellently laboured.

22. The duties of men in particular professions, vocations, &c. have been necessarily investigated rather diffusely than digested into a science.

23. Men acquainted with the particular customs of any profession should write on this subject, abstaining from too great commendation of their own professions.

The labours of speculative men, in active matters, seem, to men of experience, little better than Phormio's discourses of war; which seemed to Hannibal as dreams and dotage.

24. A knowledge of the impostures and evils of every profession, is incident to a knowledge respecting the duties of professions.

1. The enquiries which exist on this subject are ludicrous rather than serious.

2. A grave treatise on this subject would be one of the best fortifications of integrity; and is deficient.

As the fable goes of the basilisk, that if he see a man first the man dies; but if a man see him first the basilisk dies: so it is with frauds, impostures and evil arts,—if a man discover them first, they lose their power of doing hurt:

hurt: but if they are not seen, they are dangerous.

We are much beholden to Machiavel and others, who write what men do, and not what they ought to do: for it is not possible to join serpentine wisdom with columbine innocency, except men knew exactly all the conditions of the serpent; his baseness, and going upon his belly: his volubility, and lubricity; his envy and sting.

25. Appertaining to this knowledge of duties, are the duties between husband and wife; parents and children; master and servant; the laws of friendship and gratitude; and the civil bonds of corporations; companies; colleges; neighbourhood, &c.
26. The knowledge concerning duties considers comparative duties.

The severe and cruel proceeding of Brutus against his sons was extolled to the heavens.

Infelix utcumque ferent ea fata minores.

Men must pursue things which are just in present, and leave the future to Divine Providence.

THE CULTURE OF THE MIND.

1. *An exhibition of the nature of good, without considering the culture of the mind, is as a statue, beautiful to contemplate, but without life or motion.*

2. Enquiry

2. Enquiry must be made not only of the nature of virtue, but how it may be attained.
3. The cure of minds belongs to divinity; and morality is her handmaid.
4. The science of the culture of the mind is deficient.
5. The dispositions and affections are not within our power : we can only remedy their defects.

Of men's natures or inherent dispositions.

6. This subject has been negligently enquired by moralists : by astrologers with some colour of truth ; with excess by poets : and most correctly by historians.
7. A full collection should be made on this subject, both of natural dispositions, and of dispositions from age, health, opulence, &c.

Enquiries of this nature appertain to moral philosophy : as the handling the diversity of grounds and moulds does to agriculture, or the different constitutions of the body do to medicine.

The affections.

8. The affections are as the diseases of the mind.
9. This subject has been investigated by Aristotle in his Rhetoric ; but improperly omitted in his Ethics :—by the Stoics, in definitions rather than descriptions. There are scattered works on different passions : but the poets
are

are the great masters of the different operations of the passions.

10. The opposition of passions to each other is of great importance, in government of states and of self.

The regimen of the mind.

11. Enquiries should be made of custom, exercise, habit, education, friendship, &c.

Of custom and habit.

12. Aristotle is wrong in stating generally that those actions which are natural cannot be changed: it is true only in some things, where nature is peremptory.

*The voice by exercise becomes louder :
and heat and cold are better indured by
custom.*

13. Virtues and vices consist in habits.

14. Precepts for the formation of habits.

1. Beware that at the first a task be taken neither too high nor too weak.
2. Practise all things at two seasons : when the mind is best disposed, and when it is worst disposed to it.
3. Ever bear towards the contrary extreme of that to which you are by nature inclined.
4. The mind is brought to any thing with more sweetness and happiness, if that whereunto we pretend be not first in the intention, but *tanquam aliud agendo*.

15. Of

15. Of the powers of books and studies upon the mind.

1. There are many valuable precepts on this subject.

Aristotle thought young men not fit auditors of moral philosophy:— is it not true also that young men are much less fit auditors of politics than morality, till they have been thoroughly seasoned with religion, and the knowledge of manners and duties? lest their judgments be corrupted, and made apt to think that there are no true and solid moral differences; but that all is to be valued according to utility and fortune.

2. Ought not there to be caution, lest moral instructions make men too precise, arrogant, and incompatible?
16. The most elaborate culture of the mind is built on the ground, that the minds of all mortals are at some certain times in a more perfect state; at other times in a more depraved state.
1. The fixation of good times is effected, 1st, By most constant resolutions of the mind; and, 2dly, By observances for the purpose of mastering the mind.
2. The obliteration of evil times is effected, 1st, By some kind of redemption or expiation of what is past;

past; 2dly, By a new course of life :
which belongs to divinity.

17. The golden rule of life is, That we make choice of, and propound to ourselves, right ends of life and agreeing to virtue; and such as may be, in a reasonable sort, within our compass to attain.

As when a carver makes an image, he shapes only that part whereupon he works : as if it be upon the face, that part which shall be the body is still but a rude stone, till such time as he comes to it ;—but contrariwise when nature makes a flower or a living creature, she at once forms rudiments of all the parts :—so, in obtaining virtue by habit, while a man practises temperance, he does not profit much to fortitude and the like : but when he dedicates and applies himself to good ends, what virtue soever the pursuit towards those ends doth commend to him, he is invested with a precedent disposition to conform himself thereto.

There have been various illustrations of this rule, both by heathens and by christianity.

Charity is the bond of perfection, and fastens all the virtues together.

Xenophon observes, That although all other affections raise the mind; yet in raising it they distort by their ecstasies : but love doth at the same instant dilate and compose it.

18. Observation upon the utility of these investigations.
19. There is a kind of sympathy between the good of the mind and the good of the body.

MAN IN SOCIETY.

1. Of the art of silence, which is deficient.

Many Grecian philosophers were convened before the ambassador of a foreign prince ; and every one, according to their several abilities, made some demonstration of his wisdom, that so the ambassador might have matter of report touching the admired wisdom of the Grecians :—but amongst these there was one, as the story goes, who stood still and uttered nothing in the assembly, insomuch as the ambassador turned to him and said, And what is your gift, that I may report it ? To whom the philosopher answered, Report unto your king, that you found one amongst the Grecians who knew how to hold his peace.

Interdum magis efficiunt non dicta quam dicta.

2. Reasons why morals is in some respects more difficult than politics.

1. Morals relates to man segregate : politics to men congregate.

Cato was wont to say to the Romans, that they were like sheep : a man were better to drive a flock of them, than one of them : for in a flock, if you could get but some few to go right, you shall have all the rest follow of their own accord.

2. The object of morals is internal goodness : politics are content with external goodness.

3. States are not so suddenly subverted as individuals are.

In Egypt the seven good years upheld the seven bad.

3. Civil knowledge has three parts : 1st, *Wisdom of Conversation* for comfort against solitude ; 2d, *Wisdom of Negotiation* for assistance in business ; 3d, *Wisdom of Government* for protection against injuries.

CONVERSATION.

4. Wisdom of conversation ought not to be too much affected ; much less despised.

As action in an orator, although an outward quality, is preferred before many parts grave and intrinsic : so conversation and the government thereof, in a man of practical life, finds, if not the most chief, yet a very eminent place.

5. The sum of behaviour is to retain our own dignity, without interfering with the liberty of others.

The arrogant man forgets the liberty of another : the obnoxious man forgets his own liberty.

6. Evils of too much attention to behaviour.

1. The danger of affectation.

2. Waste of time.

3. Waste

3. Waste of mind; which may be employed in more solemn meditations.
4. Aspirers to accomplishments seldom look higher, and make up their lack of wisdom by quantity of compliments.
5. An over curious observance of decency is an impediment to action.

*Qui observat ventum non seminat :
et qui considerat nubes nunquam metet.*

7. Behaviour is as the garment of the mind, and should have all the qualities of a garment: it ought to be in fashion, not too expensive: it ought to exhibit advantages and conceal defects: it ought not to be too strait, so as to repress the spirit, and hinder its motion in business.
8. The knowledge of conversation is not deficient.

NEGOTIATION.

9. This subject is divided into, 1. *The knowledge of scattered occasions*; 2. *The knowledge of the advancement of life*.
10. The knowledge of negotiation has not been investigated according to the dignity of the subject.

From this root springs that note of dulness, that there is no great concurrence between learning and practical wisdom.

THE KNOWLEDGE OF SCATTERED OCCASIONS.

11. It is the wisdom of business.
12. There

12. There is no treatise upon the wisdom of business.

13. This knowledge is not so variable but that it may be reduced to precept.

14. The proverbs of Solomon contain many most excellent civil precepts; springing out of the profound secrets of wisdom, and flowing over into a large field of variety.

Examples of a portion of the doctrine concerning dispersed occasions from some parables of Solomon.

15. Antient fables and parables contain information on this subject.

16. A form of writing suitable to this science is observations and discourses upon the histories of lives.

17. The best form is discourses on wise and serious letters.

KNOWLEDGE OF THE ADVANCEMENT OF LIFE.

18. Preliminary observations.

1. This is the knowledge "*sibi sapere*:" *sapere* is to move from the centre to the circumference:—*sibi sapere*, from the circumference to the centre.

2. Many are wise for themselves, yet weak for the public.

*The ant is a wise creature for itself;
but hurtful for the garden.*

3. *Faber quisque fortunæ propriæ.*

Livy says of Cato:—In this man there were such great abilities of wit and understanding, that, into what climate

climate soever his nativity had cast him, he seemed to be able to command a fortune.

The open declaration of this is impolitic. If it be understood as a spur to industry, rather than as a stirrup to insolence, and rather to beget in men courage and constancy of resolution, than arrogance and ostentation, it is deservedly accounted sound and healthful; and has ever been imprinted in the greatest minds so sensibly, as sometimes they can scarcely dissemble such cogitations.

19. The knowledge of the advancement of life is deficient.

20. The investigation of this subject concerns learning, both in honour and in substance.

Pragmatical men should know, that Learning is not like some small bird, as the lark, that can mount and sing and please herself, and nothing else; but that she holds as well of the hawk, that can soar aloft, and after that, when she sees her time, can stoop and seize upon her prey.

It is the right rule of a perfect enquiry, that nothing be found in the globe of matter, that has not a parallel in the crystalline globe, or the intellect.

21. Learning doth not otherwise esteem the architecture of fortune, but as a work of an inferior kind.

Fortune,

Fortune, as an organ of virtue or merit, deserves her speculation and doctrine.

22. Precepts respecting this knowledge are,
1st, Principal; 2d, Scattered.

Principal Precepts respecting the Architecture of Fortune.

23. Let a knowledge be acquired of the *general* nature, and of the *particular* motives by which those with whom we have to deal are actuated.

Counsel in the heart of man is like deep water : but a wise man will draw it out.

24. The knowledge of men is disclosed particularly, 1st, By their faces and countenances; 2d, By words; 3d, By deeds; 4th, By their nature; 5th, By their ends; 6th, By the relations of others.

The faces.

25. There are certain subtle motions and labours of the eyes, face, looks, and gesture, which are as the gates of the mind : much reliance cannot be placed on the general composure of the face.

Words.

26. They are full of flattery and uncertainty.
27. Modes in which words disclose character.
1st, When sudden :

..... *vino tortus et irâ.*

2d, From affections of different descriptions.

3d, When eviscerated by a counter dissimulation.

Deeds.

28. They are the surest pledges of men's minds.
29. Deeds are not to be trusted without a diligent consideration of their magnitude and nature.

The natures and ends of men.

30. This is the surest key to unlock men's minds.
31. The weakest men are best interpreted by their natures : the wisest and more reserved by their ends.

It is a frequent error with wise men, to measure others by the model of their own abilities : they therefore often shoot over the mark.

32. Princes are best interpreted by their natures : private persons by their ends.
33. The information touching the ends and natures of men is to be taken comparatively, viz. what affection predominates.

The reports of others.

34. Weaknesses and faults are best learnt from enemies.
35. Virtues and abilities are best learnt from friends.
36. Customs and times are best learnt from servants.
37. Cogitations and opinions are best learnt from intimate confidants.
38. Popular talk is light.

39. The judgment of superiors is uncertain.
 40. *General* modes of acquiring a knowledge of others.

1. A general acquaintance with men who know the world.
2. A discreet temper and mediocrity, both in speech and silence : more frequently using *liberty* : but secrecy where it imports.
3. A watchful and present wit, to promote the main matter in hand, and yet to observe other incidental circumstances.

Forwardness of disposition should be repressed.

41. The variety of knowledge of persons and actions, tends to inform us how to make a judicious choice of the *actions* we undertake : and of the persons whose advice and assistance we use.

Of the knowledge of ourselves.

42. The knowledge of ourselves should be more and more frequently laboured than the knowledge of others.

He who views his face in a glass, soon forgets the image.

43. A man ought to take an exact estimate of his merits and defects : estimating *these* with the most ; *those* with the least.

Particular considerations respecting the knowledge of a man's self.

44. Every man should consider how his constitution and temper sort with the times: that, if consonant, he may give himself liberty; if dissonant, he may restrain himself.

Tiberius was never seen in public.—

Augustus lived ever in men's eyes.

45. Every man should consider how his nature agrees with the professions and courses of life which are in esteem and use: that, if he have not yet determined what race to run, he may chuse that which is most agreeable to his natural disposition: but if he is engaged in a condition of life, to which by nature he is not fit, he may quit it at the first opportunity; and take another more suitable.
46. Every man should consider his equals and rivals, whom it is likely he may have concurrents and competitors, that he may take that course of life where there is the greatest solitude of able men; and himself likely to be most eminent.

Julius Cæsar was at first a pleader; but his competitors were Cicero and Hortensius. He bid a long farewell to civil greatness, and betook himself to arms; where his only competitor was Pompey.

47. In the choice of friends and dependencies, a man should consult those who are suitable to his own nature and dispositions.

48. A man should be cautious how he suffers himself to be guided by examples; without well considering the difference between his own nature, and the nature of his pattern.

Pompey was wont often to say, Sylla potuit, ego non potero? wherein he was much deceived,—Sylla being fierce, violent, and pressing the fact; Pompey solemn, reverencing laws, and directing all to majesty and fame.

The art of revealing a man's self.

49. A man must consult with himself, how he may aptly and wisely reveal himself, and become flexible to all occasions.
50. From the art of revealing a man's self, the less able man is often esteemed before the more able.
51. The setting forth a man's self requires some art; lest it turn to arrogance.
- This vanity seems rather a vice in morals than in politics.
52. The dexterous ostentation of a man's self by making his virtues apparent, as arising from any subject in agitation, greatly adds to his reputation.
53. It is the duty of wise virtue to prevent herself from being undervalued.
54. The causes of the undervaluing of merit are,

1st, When a man obtrudes his services.
2dly, When a man in the beginning wastes his abilities.

3dly, The

3dly, The being too suddenly elated with the applauses attendant on virtue.

Beware lest you seem unacquainted with great matters; by being thus pleased with small.

The art of covering defects.

55. The covering defects is of no less importance than a dexterous ostentation of virtues.

56. Defects are concealed: 1st, By caution; 2dly, By colour; 3dly, By confidence.

1. Caution is the avoiding that for which we are not proper.

2. Colour is the covering defects under their neighbouring virtue: thus, dullness must procure the character of gravity.

3. Confidence, which is the most impudent but most effectual mode of covering defects, and is, 1st, Professing to despise what is unattainable; 2dly, Facing out defects by praising his defects, and undervaluing his merits.

57. A man should not lay open his character by too much good nature, but rather in all things show some sparkles and edge of a free and generous spirit, which carries with it as well a sting as honey.

Of the declaring a man's self.

58. This is different from the revealing a man's self; for it refers not to abilities or weaknesses, but to actions.

59. Nothing is more politic than a wise and discreet mediocrity in the disclosing or secreting intentions touching particular actions.

60. The mind should be made pliant and obedient to occasions.

1. Certain grave solemn wits, which must be like themselves, and cannot make departure; have commonly more dignity than felicity.

2. In some it is nature to be inflexible; in others it is custom.

Nothing is more politic than to make the wheel of our mind concentric with the wheel of fortune.

SCATTERED PRECEPTS OF THE ADVANCEMENT OF LIFE.

61. The architect of his own fortune should rightly use his rule: that is, he should form his mind to judge of the value of things, and to prosecute the same substantially, and not superficially.

1. *The logical part of men's minds is often good; but the mathematical part nothing worth: that is, they can judge well of the mode of attaining*

ing any end; but cannot estimate the value of the end itself.

2. The architect of his fortune should consider the order in which he should attain objects.

1st, The mind should be amended.

2dly, Wealth and means should be attained.

3dly, Fame and reputation should be acquired.

There are certain tides of reputation, which must be taken at the flood. It is a hard matter to play an after game of reputation.

4thly, Honours should be sought.

The order of things should be observed; the order of time imports not.

62. The architect of his own fortune must not, upon a greatness and confidence of mind, engage in too arduous matter; nor row against the stream.

Fatis accede deis que.

63. The architect of his own fortune must not always expect occasions, but must sometimes provoke them.

1. This does not vary from the last precept.

2. A healthy mind should be able both to plan and to execute.

64. The

64. The architect of his own fortune must not embrace matters which occupy too much time,

Sed fugit interea : fugit irreparabile tempus.

65. The architect of his fortune should imitate nature : which does nothing in vain.

66. The architect of his own fortune should not engage in any plan, without reserving a power to retreat.

67. The architect of his own fortune should remember Bias's precept, " So love a man as thou mayst become an enemy ; so hate a man as thou mayst become his friend."

This should be used for caution, not for perfidiousness.

68. Fortunes may be obtained by diligence, without this foresight.

Of vitious modes of advancement of life.

69. Different precepts enumerated.

70. The number of bad precepts is greater than the number of good ; and they lead to fortune.

It is in life as in ways, the shortest way is commonly the foulest ; and surely the fairer way is not much about.

The map of fortune ought to be accompanied with the general map of the world : that All is vanity and vexation of spirit.

Being without well being is a curse : and the greater the being, the greater the curse.

He conceives wicked thoughts, travails great

great with mischief; and brings forth delusive vanity.

The sabbatbless aspiring to fortune neglects God.

It is to small purpose to have an erected face towards heaven, and a groveling spirit upon earth; eating dust as doth the serpent.

71. The having recourse to vitious practices, cannot be tolerated by the intended good ends.

72. Fortune, like a woman, if too much wooed, is the farther off.

73. Divinity points upwards to the kingdom of God : philosophy inwards to the goods of the mind : and says the rest shall be supplied, or no way prejudiced by their absence.

WISDOM OF GOVERNMENT.

1. The science of government relates to, 1st, That a kingdom be preserved ; 2dly, That it become happy and flourishing ; 3dly, That it may be extended.

2. The art of enlarging an empire is the only part of the science of government which is deficient.

3. Of the different sorts of statesmen.

4. The requisites for greatness of a kingdom :
1st, A stout and warlike disposition of people.

*Walled towns; stored arsenals,
and armories; goodly races of horses;
chariots*

chariots of war; elephants; ordnance, artillery and the like: all this is but a sheep in a lion's skin, except the breed and disposition of the people be warlike.

The state which trusts to mercenary forces may spread its feathers, for a time, beyond the compass of his nest, but he will mow them soon after.

2d, The nation must not be overburthened with taxes.

3d, The nobility and grandees must not multiply too fast: for this makes the commons base and heartless.

If you leave your studdles too thick, you will never have clean underwood.

1. The devise of Henry VII. to make farms and houses of husbandry of a standard.

2. The great retinues of noblemen conduce to a martial race.

4th, The number of natural subjects to the state, should bear a sufficient proportion for the over-topping the stronger subjects.

The trunk of Nebuchadnezzar's tree should be large enough to bear the branches and boughs.

1. States should be liberal of naturalization.

2. Colonization is beneficial.

5th, Se-

5th, Sedentary and within-door mechanical arts, that require rather the finger than the arm, are contrary to a military disposition.

1. The employment in Sparta, Athens, and Rome, of slaves about the manufactures was beneficial to them.

2. In christian countries aliens should be manufacturers.

3. The natives should be tillers of ground, free servants, and labourers in strong and manly arts.

6th, A nation should profess arms as its glory.

7th, A nation aspiring to greatness should have such laws and customs as may readily afford pretences for taking arms.

8th, A just and honourable war is the wholesome exercise of a kingdom.

9th, A nation should have the command of the sea.

This is the chief dowry of Great Britain.

10th, More glory and honour were reflected upon military men amongst the antients than by the moderns.

The triumphs of the antients were of such glorious lustre and blaze in the eyes of the world, as were able to create a fire in the most frozen breasts.

5. It is in the power of princes to add amplitude and greatness to their kingdoms.

OF UNIVERSAL JUSTICE, OR THE FOUNTAINS
OF LAW.

1. This science is deficient.
2. Statesmen are the proper persons to write on universal justice: being neither too cramped as practical lawyers; or too theoretical as philosophers.
3. Example of a treatise on universal justice.

Lex bona censeri possit, quæ sit intimatione certa: præcepto justa: executione commoda: cum forma politicæ congrua, et generans virtutem in subditis.

This whole Work is not much unlike those sounds which musicians make while they are tuning their instruments: which is harsh and unpleasing to hear, but is a cause why the music is sweeter afterwards.

Observations upon our noble prospects of the progress of knowledge:—from the height of men's wits:—from the excellent monuments of antient writers, which, as so many great lights, shine before us:—from the art of printing:—from the travers'd bosom of the ocean and of the world:—from the additions to natural history:—from the leisure wherewith the civilised world abounds:—from the consumption and
exinanition

exinanition of all that can be imagined or said in controversies of religion, which for so long a time had taken up so many wits, and diverted them from the studies of other sciences :—and lastly, from the inseparable property which attends time itself, which is *ever more and more to disclose truth.*

OF REVEALED RELIGION.

1. It is the Sabbath and Port of all men's labours and peregrinations.

Appendices of Theology.

2. These appendices relate not to the *matter* of divinity : but to the *manner* of treating it.

The Prerogative of God.

3. The prerogative of God extends to man's reason as well as his will.
4. Sacred theology, including various parts of the law moral, must be deduced from the Oracles of God.
5. The right use of human reason, in matters spiritual, is spacious.

The Christian faith holds a golden mediocrity between the law of the Heathens, which had no constant belief or confession : and the law of Mahomet, where all dissipation is interdicted.

C. The

6. The use of reason in religious matters is, 1st, In the explanation of mysteries : where the mind must be dilated to the mystery, and the mystery not contracted to the mind : 2dly, In inferences derived from thence.
7. The excesses of reason in religious matters are, 1st, The making unseemly enquiries into the manner of the mystery ; 2dly, The attributing equal authority to derivations and to principles.
8. A treatise on the limits and use of reason in spiritual matters is a great desideratum.

This opiate medicine would not only quiet and lay asleep the vanity of airy speculations ; but not a little calm and mitigate the furies and rage of controversies, which raise factions in the church.

9. A work on the degrees of unity in the city of God is a great desideratum.

The coat of our Saviour was entire without seam : but the garment of the church was of divers colours.

10. There are two modes of interpreting the Scriptures :—1st, Methodical ; which has generated scholastical theology ; 2dly, At large.
11. The extremes of the interpretation of scripture at large are, 1st, The presupposing such a perfection in scriptures, that all philosophy ought to be deduced from it : which is *seeking the dead amongst the living* ; 2dly, The expounding scriptures in the same manner as human writings are expounded.

12. A

12. A work is much wanted, upon a sound collection of emendations upon particular texts: not dilating into common places; or hunting after controversies: or reduced into method: but scattered.
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Thus have we made, as it were, a small globe of the Intellectual World.

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